





BV 1475 .S6
Sneath, Elias Hershey, 185
1935.
Religious training in the

RELIGIOUS TRAINING IN THE SCHOOL AND HOME



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NEW YORK • BOSTON • CHICAGO • DALLAS
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MACMILLAN & CO., LIMITED
LONDON • BOMBAY • CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

RELIGIOUS TRAINING IN THE SCHOOL AND HOME

*A MANUAL FOR TEACHERS
AND PARENTS*

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New York
THE MACMILLAN COMPANY
1917

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Set up and electrotyped. Published, September, 1917.

PREFACE

The aim of this book is to supply teachers and parents with a handbook for moral and religious training in the school and home. It has been written in connection with the preparation of *The Golden Rule Series* — six books embodying a graded system of moral instruction (Sneath, Hodges and Stevens), and *The King's Highway Series* — eight books embodying a graded system of moral and religious instruction (Sneath, Hodges and Tweedy). This Manual is based on a similar one — *Moral Training in the School and Home* (Sneath and Hodges). However, six new chapters have been added, certain portions omitted, and the remaining material revised, readjusted, and thoroughly adapted to religious instruction. The book may be used either independently of, or in connection with, *The King's Highway Series*. The authors earnestly hope that the Manual may be of genuine service to teachers and parents.

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The fear of Jehovah is the beginning of wisdom;
A good understanding have all they that do his commandments.

— *Psalm cxi, 10.*

My son, if thou wilt receive my words,
And lay up my commandments with thee;
So as to incline thine ear unto wisdom,
And apply thy heart to understanding;

Then shalt thou understand the fear of Jehovah,
And find the knowledge of God.
For Jehovah giveth wisdom;
Out of his mouth cometh knowledge and understanding:
He layeth up sound wisdom for the upright;
He is a shield to them that walk in integrity;
That he may guard the paths of justice,
And preserve the way of his saints.
Then shalt thou understand righteousness and justice,
And equity, yea, every good path.

— *Proverbs ii, 1-2, 5-9.*

And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.

— *John xvii, 3.*

Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ.

— *Ephesians iv, 13.*

RELIGIOUS TRAINING

CHAPTER I

IMPORTANCE OF RELIGIOUS TRAINING IN THE HOME AND SCHOOL

A PRECURSOR of George Bernard Shaw once defined a commonplace as something which everybody knew but which nobody practiced. Such an ironical statement is perilously like a truth which deserves to be arrested for splurging around in the garments of mendacity. But it at least attracts our attention — stabs us wide awake, in the phrase of Stevenson — and stimulates us to re-state and evaluate the experience.

Such a commonplace is the indubitable fact that in morals and religion we touch humanity's supreme values. Everybody knows this, agnostic and sensualist as well as ethical culturist and devout Christian; but as for the practice of the principles involved, that seems to be the self-appointed task, if not of nobody, at least of the select few. [The wise student of history and of life recognises that upon these depend ultimately the health and happiness of the individual and of society. Our Puritan fathers brought out the full spectrum of the truth by passing

it through the old homiletical prism whose facets were labeled "body, mind and spirit," showing the effect that morals and religion have upon each of these. Immorality and irreligion are the greatest of cheats and robbers. They wreck the body, ruin the mind, and rob the spirit. They wheedle men and nations out of their divine birthright and filch from them their dearest and most precious possessions. A man who juggles with right and wrong pays as certain a penalty as his fellow who violates the laws of health. He may be as unconscious of this for a time as the eater of arsenic; but if he follows vice as persistently and enthusiastically as the great and the good have followed virtue, the universe is so constructed that it summarily denies him the right to live. "The wages of sin is death." As for religion, the man who allows this to atrophy in his nature—for the capacity was originally there—takes his place voluntarily with earth's spiritual paupers and cripples. That "the fruit of the Spirit is love, joy, peace, longsuffering, goodness, faithfulness, meekness, self-control" is the testimony of the past and the experience of the present. To neglect religion is to lose the "life that is life indeed."

And what is true of the individual is true of nations. The prosperity and happiness of a people depend not only upon its material wealth but upon the moral and religious principles involved in the creation and distribution of that wealth. Japan, with its low standard of popular morality, has been

described as a nation in search of a religion. Three striking testimonies in regard to the greatest national need were given within recent years. Count Okuma, the Premier as well as the founder and head of the liberal party, said at the dedication of a Chinese Y. M. C. A. dormitory: "The fatal defect in the teaching of the great sages of Japan and China is that, while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilisation is to be found in the teachings of the sage of Judea, by whom alone the necessary moral dynamic is supplied." Another distinguished statesman, the Honourable S. Ebara, when Chairman of the House Committee, declared in a recent address: "The greatest need of Japan is said to be economic development; but the basis of economic development is confidence, and confidence will only come as the fruit of moral and religious education, based upon Christianity. Our need is Christian character, based on Christian education." A statement in a letter from the Vice-President of the Chamber of Commerce of Kobe read at the dedication of the new Y. M. C. A. building in that city is also worth recording. "Religion," he writes, "is the life of our country. Without religious education strong men will not grow up, international peace will not be possible, and pure, honest government will not exist." These are strong

words; but the testimony can be paralleled in the experience of social and political leaders in every land.

A second commonplace is that all progress in morals and religion depends chiefly upon the training of the children. Here again many proclaim the truth, and multitudes nod their heads in drowsy orthodoxy under the preaching. Yet the plain fact is that it is just along these lines that the popular education is most deficient. Only in comparatively recent times have our educational forces begun to grapple with the problems rising out of the moral and religious development of the child. All knew that to find the greatest thing in the world we need go no farther than the nursery and the schoolroom. President G. Stanley Hall confesses that to him there is but one thing more awful than Kant's starry heavens — the body and soul of a child. We recognise that moral and religious direction is specially determined in childhood. That is the period of greatest plasticity when the deepest and most lasting impressions can be made. The possibilities of the future are being ripened or blasted. We are growing tall, straight New England pines or gnarled Japanese dwarfs, normal specimens of beauty or hideous freaks. It is, moreover, the great habit-forming period. The time to fight the battle of adolescence is not in the teens only. The critical period was long ago in childhood; and when most parents and teachers face the struggle, the battle has already been lost or won. A Jewish father once brought

his boy to a Christian school in lower New York, because he could there obtain better training. "Are you not afraid that your boy will become a Christian?" asked the teacher. "Not at all," replied the father. "I have had that boy for ten years. Now see what you can do!" The Jesuits have learned the same truth and practise it enthusiastically. Yet in the light of these indubitable facts how lamentably inadequate is the moral and religious training given in most homes and schools! Sometimes it is entirely neglected; sometimes it is ignorantly bungled; and sometimes in our so-called best families the training all unconsciously given is the weakest and the worst.

The pity of it is that in all such training the normal child is by his very nature on our side. If there is a grain of truth in the old doctrine of inherited sin, there is more truth than Wordsworth intended in his "*Ode to Immortality*." For heaven does lie about us in our infancy. The child recognises and instinctively admires the beauty of goodness. In normal instances that admiration dominates his manhood. Mephistopheles could not induce Faust to admit that evil was good, and it was upon this fact partly that his ultimate redemption rested. A boy may be taught to lie and to steal and to feel that these are clever; but it would be a difficult task to make him believe that this course of action is better than that which is characterised by truth and honesty, when he has once visioned the latter and experienced the re-

sults of both. The child, moreover, as Professor Ladd and other students affirm, "is naturally and normally, in manifold and subtle ways, not only capable of being religious but bound to be religious." He trusts, worships, confesses, believeth all things, hopeth all things, and fortunately manages often to thrive in spite of the fact that his irreligious or non-religious parents and teachers cause him to suffer as one that endureth all things. In brief, human nature itself contains "a holy principle," as Bushnell saw clearly. It is on the side of him who would develop the moral and religious nature along right lines. Our boys and girls were created for goodness and for God, and their hearts are restless until they rest in both.

Granting the truth of these two fundamental commonplaces — that in morals and religion we are dealing with humanity's supreme and most intensely practical values, and that the child ought to and may easily be educated along these lines — the next fact that confronts us is that the transcendent opportunities for such training are to be found in the home and in the school. In these two institutions the child experiences his first interactions with society. In parents and teachers he sees his guides and guardians, even his ideals and his gods. In a very large measure, then, it is true that the so-called "boy-problem" is a "parent and teacher problem." If we can have moral and religious homes and schools, the

most difficult stage in the solution will have been passed.

Hitherto most people have been content to hand over the moral and religious education of their children mainly to the Church and Sunday School, and every wise educator counts upon the co-operation of these institutions to-day. He who deliberately omits them from the week's programme does so at his own and his children's peril. The warning rests not upon the exhortations of prejudiced and superstitious priests, but upon the testimony of experience. To cut a child off from the communal worship of the Church and Sunday School is to do violence to the laws of psychology and of evolution. And yet without the co-operation of the still stronger and more abiding influences of the home and day school, both Church and Sunday School in the battle for individual and social salvation are broken lances in the fray.

The strength and weakness of these institutions for the great task are apparent. Look at the Church for a moment. Here the very building is a helpful factor in the moral and religious development of the child — or ought to be! The dignity and beauty of the architecture, the loftiness and spaciousness of the walls, the suggestions of pulpit and communion table, of font and altar, all beget a sense of solemnity and of awe, of wonderment and of hushed expectancy that awakens and develops

the moral obedience and the intelligent worship that are to be. The pity is that so many church architects in an attempt to serve what they regard as the practical crucify the ideal. As a result all too many congregations are attempting to worship in structures that are eminently fitted to make worship impossible, and in which either tawdriness or barren ugliness, the atmosphere of concert hall or theatre, do more harm than good in the religious awakening of the child.

As for the church service every part may be brought to bear upon the thoughts and emotions of the children. From the worship as from the sermon, be it confessed to many a minister's regret if not to his shame, the children of the parish gain very little. The hymns, often hectic and unreal to the boy as well as to his father, are announced perfunctorily and sung thoughtlessly. The words of the anthem are inaudible or unintelligible, while the long prayer is a tax on the patience or an opportunity for sleep. In the majority of services there is no talk to the children, and little in the main discourse that is addressed to them. Even when there is, the speaker often fails to couch it in the simple, vivid, concrete, imaginative language that will reach and captivate those wandering minds.

Yet in the poorest service the child gets something. His spirit is bathed in the awe and silenced in the hush. He visions the great and the good — or at least those whom he believes to be the great and the good — bowed in penitence, standing jubi-

lant in praise, instructed in the will of a Being infinitely above him in wisdom and in goodness and in love. All this is educative. Where the minister has trained himself for this important part of his task, and is awake to the little faces that look up into his own, the hour becomes a memorable one. Many a restless and apparently thoughtless member of the junior congregation grows up to testify to the power which was exerted over him by hymn and sermon, little as these seemed to do for him at the time.

The co-operation of the parents will certainly mean much, and may mean almost everything. To prepare the child for church, making ready his soul as well as dressing his body; possibly, where the calendar is printed, to come early enough to read the hymns and the Scripture Lesson and to get into tune with the spirit of the hour; on the way home to tell him stories of the great hymn-writers and composers, and to discuss the principles treated in the sermon until the full meaning and application are made plain — all this will do much toward making the most ordinary service interesting and helpful, and will develop a love for the Church and an appreciation of its value in the life of the child.

But even with the best of services and the most hearty co-operation on Sunday morning, the Church can do little without the daily training of the home and school. Only a small minority of the children in our land, few even of those who come from nominally Christian homes, attend its services with any

degree of regularity. Multitudes of boys and girls never go to church at all. At most the time allotted is but an hour and a half in the course of the week; and all too often, with little inspiration from the preacher and none from the parents, this becomes a barren wilderness or an inexplicable hardship to be stoically endured. When, moreover, during the other one hundred sixty-six and one-half hours of the week the child never hears the name of God mentioned, never is brought into touch with the life of the Bible, never is made to feel that the moral and religious instruction of the church applies directly to his work and play and all the fascinating interests of his life, it is little wonder if the Church becomes to him a negligible quantity and religion as unreal as the fairy tales which he no longer believes.

The same is true of the Sunday School, not only in the most incompetent of the old-fashioned type but in the most thoroughly organised and best equipped of the modern sort. Even the old-fashioned schools did more than their severest critics are willing to admit, and hosts of restless, wriggling little victims and martyrs testify in manhood and womanhood to the power which the despised Sunday School exerted over their lives. As for the modern school with its trained teachers, graded lessons, well-conducted worship and extra-curriculum activities, its virtues do not need to be catalogued. These are written large in literature as well as in life.

But the same inadequacy which limits the work of

the Church is apparent here. Only a fraction of our children are in Sunday School. Many belonging to nominally Christian homes are not enrolled. The lack of time, only one hour, is again evident. The service of worship in many cases is all too truthfully characterised as "the opening exercises," for which there has been so little careful study and preparation, and of which there is so little meaningful use and application, that the pupils might as well have been reciting the multiplication tables, so far as religious nurture and spiritual impression and expression are concerned. The best of teachers is badly handicapped by the usual noise and distractions. A poor teacher, who knows little of child psychology, less of pedagogy, and whose knowledge of the Bible might fairly be compared to a bushel of wheat in a bin of chaff, will do little good and possibly much harm. The churches are only slowly awakening to the need of procuring teachers with a thorough scientific training not only in the Bible but in psychology, pedagogy, ethics and the field of religious knowledge. It is a sad commentary upon our judgment of values when we demand so much of the teacher of spelling and arithmetic and so little of the teacher of the knowledge of God and the science of life. Adequate curricula, carefully graded, are comparatively rare even in our day. Expressional activity, in which the principles inculcated may be practised and through which alone the deepest and most lasting impressions can be made, seldom plays its

proper part. When in addition to all these handicaps is added the moral and religious short-comings of most homes, in which the lessons of the school are neither studied nor illustrated, the inefficiency of the ordinary Sunday School instead of being a source of impotent lamentation, or, as is so often the case, of humour and of scoffing jest, is only what might naturally be expected. The average school is far from being its best self. As yet it has hardly a fair chance. But granted that it was developed to its full perfection and given adequate opportunity, it would still be exceedingly difficult by this means alone to lead children out of immoral and irreligious homes into the Kingdom of God.

Our educators are awake to this situation. It has called forth a flood of volumes, and the tide of publication is rising rather than falling to-day. The bibliography with which this treatise closes will perhaps astonish the novice; but the trained worker will be inclined to lengthen rather than to shorten the list. That the majority of our churches should be content to plod along the well-worn pathway of former generations is only what might have been expected. An ever-increasing number, however, are busily blazing new trails. For them baptism has become a solemn pledge and covenant on the part of the parents rather than a mystical channel of divine grace. Their Cradle Roll is not a mere form or frill. It is an organised attempt to enlist in their work and to educate and inspire the fathers and mothers. The Home

Department is a similar venture, through which Bible Study and the reading of the best religious and pedagogical literature may be furthered, until the teaching in the Sunday School is supplemented and enforced by the teaching in the home. Mothers' Clubs have been extensively used and found exceedingly helpful. Persistent efforts are being made to reach the fathers, especially those who are not practising their profession; and Bible classes and clubs for men, the "Fathers' and Sons' Banquet," together with personal work among the men of the parish are accomplishing good results. Such churches are recognising their tasks and using their powers; but they fully realise that the satisfactory solution of the problem is beyond them. Critics of the Church, who are inclined to be captious, may well begin their task by recognising this fact and honouring what has been accomplished. But we must go beyond the confines of both Church and Sunday School before the work will be effectively done.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared
unto her.
Length of days is in her right hand;
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

— *Proverbs* iii, 13-18.

And there shall be stability in thy times, abundance of salvation, wisdom, and knowledge: the fear of Jehovah is thy treasure.

— *Isaiah* xxxiii, 6.

But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

— *James* iii, 17, 18.

Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. . . . For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ.

— *II Peter* i, 5-11.

CHAPTER II

IMPORTANCE OF RELIGIOUS TRAINING IN THE HOME AND IN THE SCHOOL (*Continued*)

LIFE is the greatest of all universities; and for a child this has two main departments, the home and the school. Of these the home is the more important. It is from this that the boy has received his heredity, that great gift which may be either a blessing or a curse. All the responsibility which rests upon a man and woman before marriage and during the period when they watch for the coming of the little stranger; all that training needed to make a gentleman, which Holmes said should begin with his great-grandfather; all that preparation for Christian living which in the case of Timothy had its source not only in his mother but in his mother's mother — this by many is neglected through ignorance or carelessness or the betrayal of life's greatest trust.

All the more reason, then, why the child's environment in the home should have the parent's most careful study and co-operation. By this in all probability the main course of his career will be determined. In it he is being hourly and unconsciously shaped and developed by those who are his most effective teachers and who ought to be the wisest and

best of friends. The parental vices, upon which Bushnell lays his finger with the kindly severity of the spiritual surgeon — the provocation of the child to anger; too much prohibition; the harsh, tyrannical government which results in making God not a Father to be loved but a tyrant to be feared; extreme difficulty to please; the tendency to hold displeasure too long; over-anxious concern; tests of character inappropriate to age and temperament — these and other faults must be rigidly excluded. As for the parental virtues, they are being observed by the keenest of eyes, and listened to by the sharpest of ears.

And not only does the child observe and listen; he directly and consciously as well as unconsciously imitates. Are the father and mother kind and patient and just? The child will become more and more kind and patient and just. Are they irritable, given to wrangling, blind to any save their own interests? He will grow like them in his heart. If God enters as a vital factor into their intercourse, He will be a living Father; if He appears as only a kind of gigantic fairy on Sunday, without reality except in the wonder world of Church and Sunday School, He will be of as little importance as the Santa Claus, whom the boy long ago laid aside. If the parents pray, the child will pray; if they only tell him to pray, he may obey from necessity, but it is doubtful whether prayer will take a strong hold on his life. The father and mother may look upon themselves as "saved"; but the child asks naturally, "Saved from

what, and to what?" Are they delivered from worry and anxiety, from gossip and slander, from harshness and snobbishness, from selfishness and deceit? The test is pragmatic. The text-book is a parental incarnation. The outcome is a full-grown moral and religious experience or a baseless dream.

To become a parent, then, is necessarily to assume the divine calling of the teacher. Willy-nilly we must for a time, at least, become the chief educators of a child of God. In this education it will not be enough to tell him what to do, or to teach him why he ought to do it, or to govern him, to say nothing of wheedling and cajoling and bribing him, until he does with weak or bad motives the good things that the parent wishes him to do. The most effective way to lead a child into the paths of righteousness is to travel those paths oneself. The virtues of kindness and courtesy, respect for property rights, honesty, prudence, frugality, generosity, active co-operation in social relief work and in the task of missions — all these must be not only inculcated but illustrated. Training in the appreciation of the aesthetically true and lovely, the development of the sense of dependence upon the mysterious unseen as well as of the sense of duty to the tangible and the seen, out of which is to grow the man's vital and intelligent religion, must begin and be carried on by the parents in the home.

The father and mother, moreover, must have a

care not only concerning their words and acts but concerning the very atmosphere of their living. The child breathes this and responds to it morally and spiritually as his body does to the foul air of the tenements or the bracing breezes of the hills. They have in their keeping the hours which psychologists mark as the most valuable and impressionable — the first in the morning, when the mood and impulse of the day is often determined, and the last in the evening, when some transforming thoughts and ideals may be carried into the land of dreams. The table talk may contribute largely to the best of educations. It is as easy here to speak of the things worth while as to indulge in the ordinary chitchat over the nothings of thoughtless conversation; and in the happy fellowship of the meal history and current events, travel and science, art and religion, civic philanthropies and missionary enterprises may all be brought to bear upon the mind of the child. The house which enshrines the home, as in the case of the church edifice, is by no means unimportant. The neatness and orderliness of living room and of yard, beauty of shape and harmony of tone in the furnishings, the books upon the shelves and tables, the pictures on the walls, all have their influence. In brief, the child in the home is in the greatest of moral and religious universities. Outwardly he may seem to be indifferent or even rebellious; but the influences exerted there consciously and unconsciously sink deep into the matrix of his thought-life and feeling, fash-

ioning the man and shaping the career and determining the achievements that are still to be.

In the light of all this we are faced by the lamentable fact that so many of our homes are moral and religious failures. Some parents seem to be quite indifferent to their own obligations and to their children's needs. The attempt to place the responsibility upon the shoulders of nurses and tutors is a poor makeshift. Such substitutes for parental training are about as satisfactory as orphanages are for homes. To postpone the work until the preparatory school and college is as rash as it is foolish. "Let a child wait until he is grown and then choose his own religion," said an English statesman in the hearing of Coleridge. Coleridge made no reply but led the speaker out into his garden. Looking around upon the bare ground he said quietly: "I have decided not to put out any flowers and vegetables this year, but to wait till August and let the garden decide for itself whether it prefers weeds or strawberries." The blind optimism, which seems to feel that the moral and religious training of the child will care for itself, ends all too soon in disaster. The business of growing good men and women will no more care for itself than the business of making a fortune or winning a success in any profession will care for itself. Our immoral, irreligious, inefficient parents are our greatest national menace; our greatest glory and strongest fortress is the Christian home.

Next to the home in importance is the school; and

here we can but touch upon a much discussed problem — the moralising of the school curriculum and its relation to religion. That the school ideally, however it may be limited practically, should play its full part in the moral and religious training of our children goes without saying. It forms the second greatest department in the child's university. Here the larger portion of the time not spent in the home is passed. Next to the parent in the child's interests and affections is the teacher. Next to the house in which he lives the most important building in the world for the boy is that in which he goes to school. For his moral and religious development the school tasks furnish some of the most fruitful opportunities. Any attempt, therefore, to eliminate the school from the moral and religious training of the coming generation cannot but have most unfortunate and costly consequences. So far as religion is concerned, we feel obligated in our American public schools to pay them; and we are paying them. With the moralising of the curriculum, for a time, at least, and possibly permanently, we must rest content.

This is both possible and inevitable. Not to do it well is to do it badly. Under any conditions the work is done. Our wisest educators are welcoming the task and giving it their fullest endeavors. On the scholastic side they recognise that the aim of education is not merely the acquisition of knowledge, nor the preparation for earning a livelihood, but the formation of a character, the fashioning of a fully

developed and rightly directed will. Induced or spontaneous and impulsive right action must be organised into right habit, intelligently appreciated and permanently chosen; and the school life of the child must afford occasion for making such choices, forming such habits, testing moral judgments, until the path of virtue is as desirable and lovely as it is clear. On the side of the child these wise educators recognise that the moral powers are the noblest and most important parts of our human nature. To fail to develop and direct these is to turn loose upon the world abnormal and defective individuals, citizens who are both undesirable and dangerous. "Why," asked Rufus King, in a celebrated school case in Cincinnati, "should I be taxed to educate my neighbour's child, if the education you give him only makes a little rascal twice as sharp, without any protection to my throat?"

The evils from which our nation suffers most are not material and physical but moral and spiritual. The dangers which she has most cause to fear are not the dreadnaughts of foreign nations but the diseases of the body politic, which may cost her the loss of her own soul. No one can read without a shock of horror the statistics gathered by social students. The ravages of vice and crime, the awful toll collected by dissipation, the spectacle of ruined homes, the uncovering of weltering masses of social pollution and of political corruption are terrible. And the cure for them is not more and better reform

schools and penitentiaries, in which unfortunately too few are either reformed or made penitent. It is more and better moral training in the home and public school.

Our democracy makes large demands for service upon its citizens. They must be ready to give accurate and trustworthy testimony in our courts of justice. Unless excused they must serve on juries, which shall deal with the lives and property of their fellows, and settle questions concerning their rights and liberties. At elections they must cast their ballots, wisely or ignorantly, honestly or dishonestly; and this affects the nation's policies and destinies. If elected to office they must and should be fitted to discharge its duties in honour and efficiency. For all these tasks mere intellectual training is not sufficient. Moral qualifications are of paramount importance; and these qualifications will necessarily and inevitably be very largely determined in our schools. "The school is society shaping itself," said an American educator. The German maxim runs, "What you would have appear in the life of the nation you must put into the schools."

The nation, then, that would save itself from destruction, to say nothing of rising to higher and nobler existence, must see to it that its instruction is moralised and socialised, and that the environment of its school children is wholesome and effective. Mere ex cathedra statements of ethical principles, given by teachers who neither through sympathy and

skill preach powerfully, nor through the beauty of their own lives illustrate persuasively and convincingly, are of course largely impotent. "The inculcation of moral laws," writes Professor Dewey, "is no more likely to make character than is that of astronomical formulæ." To Professor Roark we are indebted for the story of one high school boy who announced his expulsion by saying, "I got fired, but I got 98 in ethics!" It is only where in all ways — through the school architecture, the care of buildings and grounds, the pictures on the walls, the daily discipline, the interpretation and application of the lessons studied, systematic training in morals rather than in ethics, and the example set — the beauty of holiness, moral wholeness, is incarnated that the nation's great work of growing righteous and efficient men and women can be accomplished.

But moral and secular education is not enough. For as has been said, the child is not only moral but religious. To leave all religious training out of the school naturally tends to make the pupil not only un-religious but anti-religious. Such education, moreover, does not meet the highest needs either of the individual or of the nation. Nevertheless, the principles of Protestantism as well as of democracy have made necessary the secularisation of the public school. Judge Orton, in a Wisconsin Supreme Court decision, says: "So long as our Constitution remains as it is, no one's religion can be taught in our Public Schools."

While recognising the present necessity, the fact remains that education is part of a life process. In the words of President Butler, "It is the adaptation of a person, a self-conscious being, to environment, and the development of capacity in a person to modify and control that environment."¹ In the same article the writer analyses civilisation into five elements — science, literature, art, institutional life, and religious belief; and asserts stoutly that "to omit any one of these is to cripple education and to make its results at best but partial." Judged by such a standard it is clear that our public schools give but an incomplete education. The great element which Martineau defined as "a belief and worship of Supreme Mind and Will, directing the universe, and holding moral relations with human life," is omitted; and without this, as Martineau held, man is maimed and civilisation is unintelligible. The great problem, then, which confronts those eager for the best and most complete education of our children, is not religion *and* education but religion *in* education. Here the status of our American schools falls below that of the Old World.

In England direct religious instruction is given both in the "provided" schools — those founded by the state — and in the "non-provided" — those founded by religious organisations but enjoying state aid. This instruction may not be denominational

¹ Butler, in *Principles of Religious Education*, New York, 1901, pp. 4, 6.

and is voluntary, being given at the beginning and at the close of the day, so that children, whose parents so desire, may absent themselves. No creed, catechism or church formula may enter into this training; but there is usually a hymn, a prayer, and a Scripture Lesson, taught with as great care and thoroughness as any other lesson of the day. The teachers are instructed to make these practical and to emphasise not narrow, theological dogmas but the broad, underlying, fundamental religious truths.

In France there is no religious instruction in the secondary schools. More time, however, is devoted to education in morals and more thorough instruction in this department is given than in any other great nation with the exception of Japan; and while the appeal is to the moral rather than to the religious sanctions, duties toward God are included in the official programme, even though to those apparently little time and attention are given.

A similar attempt in Japan to educate the people in morals entirely divorced from religion is an admitted failure. Since the new educational code of 1879, and the rescript of the Emperor in 1890, the Japanese system has been the most sincere and thorough-going attempt in all the world to accomplish this feat. Yet in spite of all the teaching some authorities note a growing laxity of morals in the great student body. A. Pieters, who is in close touch with the situation, writes: "No doubt the moral teaching is interesting and effective in the lower

grades. It is often said, however, by both teachers and pupils, that as the latter grow older the moral teaching loses both interest and power. A student once said to the writer, ‘Of all studies ethics is the most tedious. Our teachers tell us that we must be honest, truthful, virtuous — all of which we know very well; but they impart to us no moral power to do these things.’ ”

In Germany just the opposite plan is followed. Formal instruction in morals is not included in the curriculum, but the children are brought under the most rigid system of religious instruction in the world. The subject of religion holds the first place in the programme of study, officially and practically. The first hour in the morning is assigned to it. The teachers are those regularly appointed for secular instruction and are carefully trained for the task. Unfortunately the German system suffers from too much creed and catechism. Professor Kirschner, of Berlin, describes it as a “surfeit of religious doctrines, maxims, hymns, forms, ceremonies.” Another student of the situation writes: “Instruction in religion is absolutely indispensable; but the existing instruction is completely out of harmony with the best thought of the day and stands in need of radical reform. As a result the religious instruction is not closely enough related to modern life and thought, while in some instances the course given stifles the religious spirit and does not encourage morality.”

In our own land education is a local matter, and

the community follows its own sweet will. In some states the attempt has been made to furnish direct moral training. North Carolina is contented to require that her teachers "encourage morality"; while West Virginia goes so far as to charge "all teachers, boards of education, and other school officers with the duty of providing that moral training for the youth of this state which will contribute to securing good behaviour and manners, and furnish the state with exemplary citizens."

As for direct religious training there is little or none. One educator estimates that in about seventy-five per cent. of the "opening exercises" a Bible reading will be found, sometimes with the use of the Lord's prayer and certain religious and patriotic songs. No state legislature has ever passed a law specifically excluding the Bible by name from use in the public schools, though some forbid the "sectarian use" of it. In nearly one-quarter of the states there are enactments to prevent this. In Pennsylvania, for example, a law was passed in 1913 making it compulsory for every teacher in a public school to read without comment before the pupils not less than ten verses daily from the Bible, the penalty for failure to do so being dismissal. Most of our state constitutions forbid sectarian religious instruction in the public schools, while about one-half exclude books which further the doctrines of any particular religious sect.¹

¹ In Arizona, California, Illinois, Minnesota, Missouri, Montana, New York and Washington the reading of the Bible in public

Interesting plans of a more positive and progressive character are being discussed by various educational and legislative bodies. The State Teachers' Association of Colorado has passed resolutions commending "to the Sunday School for classes of high school grade the recognised standards of the North Central Association of Secondary Schools and Colleges; that, when these standards have been attained, it recommends that high schools give credit for Bible study of corresponding grade in the Sunday School, to an extent not to exceed one-fourth unit for each year's work." In Indiana and North Dakota high school credits are given for the study of the Bible as literature outside of school hours. New York City furnishes religious teaching without charge out

schools has been officially discountenanced but not wholly discontinued. In Nevada, New Mexico, and Wyoming there is nothing in the state laws, court decisions or official opinions for or against the practice; but custom is against it, and such reading is probably very rare. In Connecticut, Delaware, Florida, Louisiana, Maryland, New Hampshire, Tennessee, and Vermont Bible reading is customary but by no means universal. In Arkansas, Idaho, North Carolina, Rhode Island, Utah, and Virginia the State Superintendent of Education has given a favourable opinion; while Supreme Court decisions in Kentucky, Maine, Michigan, Nebraska, Ohio, Oregon, Texas, West Virginia, and Wisconsin have favoured the reading of the Bible without comment. Specific statutes permit the practice in Alabama, Georgia, Indiana, Iowa, Kansas, Oklahoma, Mississippi, and New Jersey. Only South Dakota allows Bible reading with unsectarian comment. In Colorado, mentioned in the text, Bible reading is not customary, but credits are given for outside Bible study. The only States in which Bible reading in the public schools is required by law are Massachusetts, since 1855, and Pennsylvania, since 1913. For summary, see "*The Bible in School Plans of Many Lands*," by Wilbur F. Crafts, pages 6 and 73.

of school hours in school buildings, skilled public school teachers supplementing the Bible readings required in all the public schools by instruction in the pupils' own faith.¹

As for the much discussed Gary School Plan, there is no introduction of religious instruction into the public school system. The authorities do not in any way "control, supervise, support, or patronise the church schools. The pupil is merely enabled to attend religious instruction during school hours because his parents by written statement withdraw him for the hour in question from the public schools. He may use the hour as his parents please, for music lessons or to help in the house work. No credit is given for studies pursued in the church schools. There are really two sets of schools in Gary, whose only relation is the dove-tailing of the time schedule."² Nevertheless, the plan does make possible for those who desire it daily denominational Bible study in churches and synagogues during school hours, and pastors of all faiths are permitted to make unsectarian addresses in the schools.

In general it is safe to say that where direct moral instruction is attempted it is usually incidental and unsystematic, while direct religious training is practically a negligible quantity. If religion is appreci-

¹ Wilbur F. Crafts, *The Bible in School Plans of Many Lands*.

See also, "Report of the Commission on Christian Education to the Quadrennial Meeting of the Federal Council of the Churches of Christ in America," St. Louis, Mo., December, 1916.

² Coe, *Religious Education*, April, 1916.

ated, it is evidently viewed as the exclusive task of the home and of the church, teachers in the public schools being expected to maintain a kind of religious neutrality, neither furthering nor hindering the great work. After a survey of conditions in various countries Professor Charles De Garmo writes: "From the standpoint of the development of religious intelligence, the American system must be pronounced the most fragmentary, partial, inefficient, haphazard system in the world."¹

The result of all this is that as a nation our progress in morals and our growth in religion have not been commensurate with our intellectual achievements and our advance in technical skill. Many of our boys and girls grow up believing that religion has no intrinsic and necessary place in real life. Those who champion it are to their minds peculiar and erratic, not quite normal. The supernatural, to use that much abused word, becomes to them almost synonymous with the superstitious. Anything which is tinged with the mystical, which cannot be reasoned out logically and plotted geometrically and proved scientifically, is negligible if not queer. Religion may belong to sainthood, but they have no desire to be saints, at least the kind with which art and story have made them familiar. It may be ornamental as a social frill, a means of entering one section of what is termed "good society"; but so far

¹ De Garmo, in *Principles of Religious Education*, New York, 1901, p. 63.

as they are concerned, that is all. The life of Jesus is not synonymous with their ideal. In fact, the real Christ is to them practically unknown. Their conception of Him is as unlike the original as the paintings of the early Italian school or the drawings in the catacombs. The Master appears in their eyes as the wan ascetic, the sentimental dreamer, the heavenly herald of an impractical code of ethics and a teacher of a theological system which the world has outgrown. Naturally the church for them ceases to function. It is a social club, a purveyor of pious platitudes, apparently a comfort and a joy to the select few who are emotionally excitable and mentally credulous. But for practical men of the world, for all thinkers familiar with science and philosophy, it may safely be allowed to pass out of their lives.

All this is as lamentable as it is ignorant. The religious conceptions of such uninstructed and undeveloped boys and girls belong in the same category with some of their definitions. In one school a mosquito was described as the child of black and white parents, while a monastery was characterized as a place for keeping monsters! All this would be humorous if it were not so tragic. For it is the ranks of the religiously neglected which furnish us, for the most part, with the citizens who are content to appropriate and enjoy all the material benefits of the twentieth century while they practice the morals of the fifteenth and scoff at what they mistakenly imagine was the religion of the fifth. They are

largely responsible for the men and women who condone if they do not practice our social vices, and who approve in deed if not in theory the methods of unscrupulous business, the principles of Machiavellian diplomacy, and the ethics of the superman. They are the folk who maintain the negative in the debate as to whether a manufacturer can be honest and succeed in commercial undertakings, and who are not shocked when it is proclaimed that the Golden Rule has no place in politics. In them the great aim of the best and fullest education has not been attained. Intelligence in regard to the most vital matters has not been developed, the Christian spirit has not been nurtured, the habit of Christian conduct has not been inculcated and ingrained. The cost is terrible. That we are paying it is apparent. What we shall pay if the present attitude continues is not pleasant to contemplate.

Here for the private school is an opportunity of which the best are availing themselves. In such institutions morality and religion may enter not only the curriculum but the whole life of the student body; and where this is true the results are gratifying in the extreme. In some denominational institutions the error of the German system is repeated. The boy and the girl enter college weary of a surfeit of catechism and church service, and leave college persuaded that a religion which proved to be so unsubstantial in the light of modern science and philosophy, and so impractical in the daily experience, is as

valueless as it is unreal. But where morality is firmly based and religion clearly and wisely interpreted, the student finds that every year brings him into a larger experience of a "power not himself that makes for righteousness," and through the fellowship of genuinely religious companions and teachers enters himself into a living communion with the "personal Spirit, perfectly good, who in holy love creates, sustains and orders all."

This has been called the century of the child. The result of the work of educators from Rousseau to Montessori has been to centre our attention as individuals and as nations upon our most hopeful fields, our most priceless possessions. The prophetic promise that "a little child shall lead them" has always been true and always will be true. Who else can? The highway of the world's future follows necessarily the trail blazed by the hands and trodden by the feet of our children; and we are responsible for seeing to it that this trail in home and in school is none other than the King's highway, "the highway of our God."

This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man.

— *Ecclesiastes* xii, 13.

What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

— *Micah* vi, 8.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself.

— *Matthew* xxii, 37-39.

By their fruits ye shall know them.

— *Matthew* vii, 20.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

— *Galatians* v, 22.

Whatever our theological faith, whatever our religious practices, and whatever our religious pedagogics, their sole use and value consist in helping us to lives of love and righteousness before God and man.

— *Professor Borden P. Bowne.*

CHAPTER III

AIM AND METHOD OF RELIGIOUS TRAINING

WE have seen that the religious training of children is a matter of great and vital importance. This being so, let us try to determine its aim and method. It is the bane of much of our educational effort that we are not conscious of the real end to be attained. Hence, much of our method is imperfect and some of it practically useless. We are as travelers on a road not knowing whither it leads nor fully conscious of just where we want to go. If religious education is to be a rational procedure, we must have some definite conception of its ultimate goal. Then we can intelligently try to determine the means of reaching it.

To do this we must first determine the aim of religion itself, and especially of religion in its highest form, which we deem to be the Christian religion. The religion of Christ is pre-eminently ethical in its character. It represents God's will as an absolutely righteous will engaged in establishing a kingdom of righteous souls. With profound moral insight Jesus regards the very core of religion to be ethical. That marvellous discourse which we call the Sermon on

the Mount evinces this. The so-called Beatitudes with which the sermon opens relate to the virtues. Who are the blessed? Are they not those who are meek, merciful, pure in heart, and who hunger and thirst after righteousness, and who are persecuted for righteousness' sake? A reward is associated with all these forms of righteous life. Furthermore, as we follow the Great Teacher in this remarkable discourse, its profoundly ethical character becomes more and more manifest. Men are enjoined to let their light shine, so that others may see their good works. Their righteousness is to exceed the righteousness of the Pharisees. They are not to be angry with a brother without cause; only righteous anger is justifiable. They are to agree with an adversary quickly. They are to love their enemies. They are to be perfect, as their Father in heaven is perfect. They are not to make parade of their almsgiving. They are to pray not to be led into temptation, but to be delivered from evil. They are to develop a proper sense of values and lay up treasures in heaven. They are to serve God rather than mammon. They are to seek first the kingdom of God and his righteousness. They are to be charitable in their judgment of others. Whatsoever they would that men should do to them, they should do even so to others. They are to be known by their fruits. Membership in the Father's kingdom is conditioned on doing his righteous will: it is not everyone that saith, Lord, Lord, that shall

enter into the kingdom of heaven, but rather those who do the righteous will of God.¹

Nor are the parables of Jesus less pronounced in their ethical teaching. When he was asked by his disciples to "declare" unto them the parable of the tares of the field, his reply was that the tares "are the children of the wicked one," and that destruction will be their end; but that "the righteous shall shine forth as the sun in the kingdom of their Father."² Again, he likens the kingdom of heaven to a net filled with fishes, from which, when drawn to shore, the good are put into vessels and the bad are cast away. "So," he adds, "shall it be in the end of the world: the angels shall come forth, and sever the wicked from the righteous."³ It is the *just* who are to be saved: It is the *wicked* who are to be destroyed. Jesus is dealing with character here, with righteous and unrighteous souls. The fact of supreme worth in the judgment of the Master is character. It is the one thing that endures. The supreme value of the soul, because of its moral possibilities, is in the Master's thought. What a profound lesson in ethical values is presented in that solemn question, "What shall a man be profited, if he shall gain the whole world, and forfeit his life?" And he adds, "Everyone shall be rewarded according to his works."⁴ In his reply to the tempting lawyer, he states the two highest laws of man's being to be ethical. The first enjoins supreme love to

¹ Matthew v, vi, vii.

² Matthew xiii, 24-30, 36-43.

³ Matthew xiii, 47-50.

⁴ Matthew xvi, 26-27.

God and the second self-sacrificing love to man.¹ The first command is fulfilled in the obedience to God's righteous will; the parable of the Good Samaritan illustrates the meaning of the second. The Master Teacher here lays down the commands which comprehend the whole duty of man. He points out that religion aims to establish man in morally right relations with God, with his fellowmen and with himself. In short, in Jesus we have a great teacher, who sees eternal life to consist in character, and in character that expresses itself in righteous living. His blessings, his exhortations, his explanations, his penalties and rewards, are all ethical in their character. Love is the supreme law of the kingdom of God, and love expresses itself in righteous service. With the Master a lofty ethical pragmatism is of the very essence of religion. This, too, is perfectly illustrated in his life; for it is written, "He went about doing good." His life was a life of supreme love and service to God and to man. According to Jesus, then, the aim of true religion is ethical,—the establishment of a kingdom of righteous souls.

In all this Jesus was the true successor of the Hebrew prophets. The Hebrew religion is also profoundly ethical. Social righteousness in obedience to the Divine will was pre-eminently the message of the Hebrew prophets. As Professor Rauschenbusch says:²

¹ Matthew xxii, 35-40.

² Rauschenbusch, *Christianity and the Social Crisis*, New York, 1917, pp. 5, 6, 7.

"The prophets insisted on a right life as the true worship of God. Morality to them was not merely a prerequisite of effective ceremonial worship. They brushed sacrificial ritual aside altogether as trifling compared with righteousness, nay, as a harmful substitute and a hindrance for ethical religion. 'I desire goodness and not sacrifice,' said Hosea,¹ and Jesus was fond of quoting the words. The book of Isaiah begins with a description of the disasters which had overtaken the nation, and then in impassioned words the prophet spurns the means taken to appease Jehovah's anger. He said the herds of beasts trampling his temple-court, the burning fat, the reek of blood, the clouds of incense, were a weariness and an abomination to the God whom they were meant to please. Their festivals and solemn meetings, their prayers and prostrations, were iniquity from which he averted his face. What he wanted was a right life and the righting of social wrongs: 'Your hands are full of blood. Wash you! Make you clean! Put away the evil of your doings from before mine eyes! Cease to do evil! Learn to do right! Seek justice! Relieve the oppressed! Secure justice for the orphaned and plead for the widow.'²

"Perhaps the simplest and most beautiful expression of that reformatory conception of true religion is contained in the words of Micah: 'Wherewith shall I come before Jehovah, and bow myself before the high God? Shall I come before him with burnt-offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?'³

¹ Hosea vi, 6.

² Isaiah i, 10-17.

³ Micah vi, 6-8. See also Psalm xl, 6; li, 16-17.

"Amos and Jeremiah even tried to cut away the foundation of antiquity on which the sacrificial system rested, by denying that God had commanded sacrifices at all when he constituted the nation after the exodus from Egypt. Obedience was all that he had required.¹ . . .

"The prophets were the heralds of the fundamental truth that religion and ethics are inseparable, and that ethical conduct is the supreme and sufficient religious act."

The New Testament writers are in harmony with Jesus and the Hebrew prophets in their conception of religion. They did not fail to recognise this ethical aim of religion, nor fail to make it the core of their teaching. Righteousness before God and man is the burden of their message. With them, "The fruit of the light is in all goodness and righteousness and truth."² According to them "The eyes of the Lord are toward the righteous, And his ears are open to their cry," but "The face of the Lord is against those that do evil."³ They look for "new heavens and a new earth wherein dwelleth righteousness." Love is the supreme affection and love manifests itself in doing the commandments of God. A perfect moral adjustment of our relations to God, to our neighbours and to ourselves is the aim of our religious life. The Christian idea of salvation negatively conceived is salvation from sin, from moral evil. Positively conceived, it is the full realisation of the life of righteousness.

¹ Amos v, 25; Jeremiah vii, 22-23.

² Ephesians v, 9.

³ Psalm xxxiv, 15-16.

In view of this ethical character of the religion of Jesus, what should be the aim of religious education viewed from the Christian standpoint? Is it not to establish the child in those virtues that are expressive of Christian character, that constitute the permanent expression of that right adjustment of the individual in his relations to God, and to society, and to himself?

This, however, does not mean that we are to train the child in Ethics, or Christian Ethics and Theology. Childhood and early youth are not the periods when children and youth should be introduced either to a science of morals or to a science of religion. What the teacher and parent should aim to do is to establish the child in those habits of will and forms of conduct that are so essential to the highest development and welfare of the individual and of society — in those virtues that are commanded by the Christian religion — that are expressive of Christian character.

Now in such training it is exceedingly important to determine as nearly as possible the virtues and vices that belong more or less conspicuously to the respective stages of the individual's development. This should be done by employing the methods of psychology in a careful study of the moral and religious unfolding of the child. The more direct methods of such a psychological study should be supplemented by a *questionnaire* circulated among hundreds of grade teachers, securing the results of their observation, based on wide experience. In these

ways we may determine, approximately at least, what virtues and vices should be dealt with in elementary moral and religious instruction. A programme containing the results thus attained is presented in the chapters that follow.

Having determined approximately the virtues that are more or less peculiar to the respective grades, the next task in moral and religious training is to determine the right method or methods of establishing the child in them, and of guarding him against the corresponding vices. It must be kept in mind that here we are dealing with the problem of *habit-formation*. In training the child in the virtues, we are trying to establish him in right habits of will and in right forms of conduct. Accordingly our business is to determine the best method or methods for the realisation of this end.

Habit may be broadly defined as an acquired tendency in the behaviour or activity of persons and things. We say "things," because in a sense all things material and organic, as well as minds, are subject to habit. Dumont illustrates this with references to inorganic and organic things as follows: "Every one knows how a garment, after having been worn a certain time, clings to the shape of the body better than when it was new; there has been a change in the tissue, and this change is a new habit of cohesion. . . . It costs less trouble to fold a paper when it has been folded already . . . and just so in the nervous system the impressions of outer objects

fashion for themselves more and more appropriate paths, and these vital phenomena recur under similar excitements from without, when they have been interrupted a certain time.”¹

Habit, viewed from the standpoint of the nervous mechanism, is an exceedingly important matter to the parent and teacher because of the intimate relations existing between the mind and the nervous system. Modern psychology practically proceeds on the basis of all mental activity being correlated with nervous activity. Now the nervous mechanism is very plastic in the child and because of this plasticity actions easily become automatic. Hence much of the daily activity of the individual is purely mechanical. It is well that it is so, or we should make practically no progress. Were we compelled every time we attempt to perform an act to do it independently of any aid received from previous performances of the same thing, life would not progress. But each time a thing is done, the “path” or “scar” in the nervous system becomes deeper, and a repetition of the act, on occasion of the occurrence of the stimulus, results automatically. So our business is, as Professor James says, in his classic chapter on habit, to make the nervous system our ally. “The great thing, then, in all education, is to *make our nervous system our ally instead of our enemy*. It is to fund and capitalise our acquisitions, and live at ease upon the interest of the fund. *For this we must*

¹ Quoted from James’s *Psychology*, New York, 1892, pp. 136-37.

make automatic and habitual, as early as possible, as many useful actions as we can, and guard against the growing into ways that are likely to be disadvantageous to us, as we should guard against the plague.”¹ If this be important with reference to education in general, it is even more so in the field of moral training because of the vital issues at stake.

However, not only the nervous system, but the mind also is subject to habit. Just as the nervous mechanism is moulded into definite and fixed modes of behaviour, so is the mind. There are mental automatisms as well as neural ones; and since in morals we are dealing primarily with mental habits, it is of the greatest importance that we appreciate the significance of habit-formation and the laws that govern it, from this point of view. “It is never to be forgotten,” says Professor MacCunn, “that — unless we are prepared to say that Soul is Body — it is the repetition of psychical states that are the causes of moral habits. The psychical state no doubt may have its physiological concomitants. For, so far as our knowledge goes, it would seem that this is always the case. Yet if the psychical states, or to be more specific, if the strivings of desire be not induced, the moral habit will not be formed, not even though we could compel the whole physical side of the performance, including the most secret neural and muscular movements. When, therefore, we adopt the famil-

¹ James, *Psychology*, New York, 1892, p. 144.

iar statement that habits come of repeated actions, it is clearly to be understood that the actions cover, as main element, the psychical side of outward performance."¹ We see from all this, then, that both in the nervous mechanism and in the mind itself repetition is one of the fundamental conditions of habit-formation.

Another fact of our psychical life must be reckoned with in habit-formation, and that is imitation. Imitation is instinctive with the child. In very early life much of it is merely reflexive. But in the period with which we are dealing a large part of it is voluntary. At first the deed is imitated, then the person. At first the boy or girl desires to do the thing that the father or mother does. Later they desire to be like the father or mother.² Children are really "born actors." Instinctively they "play the part"; and the part is, of course, furnished them by example. The result is that example becomes, through this instinctive tendency to imitate, a most powerful factor in the formation of habits, and pre-eminently so in the formation of good and bad habits. Therefore, we must take advantage of this in character-building.

Again, in the formation of habits, we deal with motives. Motives are the sources or springs of willing. This is particularly so in the moral sphere. Now one of the most fundamental laws of habit-

¹ MacCunn, *The Making of Character*, New York and London, 1910, p. 41.

² Cf. Weigle, *The Pupil and the Teacher*, New York, 1911, p. 28.

formation from this point of view is this: "If a mental state or bodily act is made to follow or accompany a certain situation with resulting satisfaction, it will tend to go with that situation in the future. The applications of the law to teaching are comprised in the simple and obvious, but too commonly neglected rules: *Put together what you wish to have go together. Reward good impulses.* Conversely: *Keep apart what you wish to have separate. Let undesirable impulses bring discomfort.*"¹ These simple rules are especially patent in the formation of moral habits, in which reward in whatever terms conceived is at least pleasurable, and in which penalty however conceived is painful. Pleasure is thus associated with good conduct and pain with evil conduct. They thus become powerful motives in the child's desiring and willing. We need have no misgivings because of the "utilitarianism" or "hedonism" of this law. It is thoroughly in accord with human nature at this period of its development. "Good" consequences of right-doing must be pleasurable to the child, and "bad" consequences must be consequences of discomfort in the case of wrong-doing. This should be as inevitable with the child as the operation of the law of cause and effect in the physical world.² Pleasure and pain are perfectly legitimate motives to appeal to in moral habit-forma-

¹ Thorndike, *Principles of Teaching*, New York, 1906, p. 110.

² Cf. Weigle, *The Teacher and Pupil*, New York, 1911, p. 35.

tion with children. The more disinterested motives of which we are capable belong largely to a later period of moral and spiritual development.

To the ordinary moral sanctions must be added the religious sanctions also. Religion, in its highest form, affirms our relation to a personal God who rules in righteousness, and to an immortal life in which virtue is rewarded and vice punished. Opinions will differ as to the nature of such reward and punishment, but Christian believers at least seem to be at one concerning the fundamental fact that "whatsoever a man soweth that shall he also reap," both in this life and in the life which is to come. Now belief in a God who approves righteousness and disapproves unrighteousness, who vouchsafes aid to the good and punishes the evil, has proven, and continues to prove, a powerful factor in the development of character and conduct, both in the individual and in the race. To add these religious sanctions to the ethical sanctions cannot fail to influence powerfully the moral life.

We must try to make the religious sanctions operative as motives in the child's life. To this end children should be taught the fatherhood of God — that they are children of the Heavenly Father, who loves them and cares for them. This fact can be made a powerful motive in their conduct. God's bountiful provision for their physical wants, as manifest in nature, can be easily illustrated. The food we eat,

the water we drink, the clothes we wear, the air we breathe, the fire that keeps us warm, all lend themselves to illustrate the providential care of the Divine Father. Gradually attention should be called to the higher spiritual blessings of God's fatherly love. To teach children in this manner that they are the children of God is to secure a wholesome, natural response in the form of simple trust, obedience, gratitude, love, reverence, and prayer. When the child knows that his Heavenly Father is loving and kind, it is much easier to secure reverential obedience. And when, further, the child is made acquainted with this will as a righteous will that approves the good and disapproves the evil, it will be easier to obtain reverential conformity to it, and the other virtues naturally follow. It is better to appeal to him from this point of view than from the standpoint of abject fear. Too often has the child been restrained from wrong doing by presenting unworthy conceptions of God as a stern and cruel lawgiver and executioner, or conceptions of equal unworthiness. John Fiske, in one of his interesting and suggestive books, tells us of his boyhood conception of God as a great big man, sitting behind a desk, with an open ledger, keeping account of his sins. Unfortunately this is representative of much of the teaching that has been indulged in with reference to the nature of God and of His relations to us. Instead of drawing the child to God, such teaching often really alienates him. God's will

becomes obnoxious and irksome instead of attractive. Such teaching means spiritually flogging the child into obedience to a kind of arbitrary will rather than winning him into a recognition of the worth or goodness of a loving Father's will. Far better is it to lead children to feel that God is a kind and gracious Father, who loves the good, who is interested in His children, and desires that they should be good, because goodness is better than evil.

After all, what we are aiming at in religious training is to secure a loving obedience to God's will on the part of the child. We aim to do this because this will is a righteous will. And the question is, how can such loving obedience best be secured? The most natural method of procedure is to introduce the child to God, and his relations to Him, through the concept of Fatherhood. By experience the child understands in a measure what fatherhood and motherhood mean. In the large majority of cases he knows that it means loving care, protection, and provision for wants. He knows, too, that it means acceptance of the parents' will as the standard of right and wrong. It means, too, on the part of the child, an association of worth with the parents' personality. This being so, it is a natural and easy ascent from such experience with his earthly parents to the conception of and belief in the Heavenly Parent's will as the measure of duty, and to the Heavenly Father's personality as representing the highest worth. Then obedience to God's will follows quite

naturally, and with it, or following closely after it, will come the other religious virtues as well.

If we thus teach the child the Fatherhood of God, he understands from his experience with his earthly parents that parental love involves both approval and disapproval of his conduct. Love involves both, and such approbation and disapprobation can be utilised as powerful motives in the child's moral life. The approval and disapproval of his father and mother are at first unquestionably the most influential motives in his daily life. President Hall does not exaggerate the case in his admirable words: —

"The will, purpose, and even mood of small children, when alone, are fickle, fluctuating, contradictory. Our very presence imposes one general law on them, viz., that of keeping our good will and avoiding displeasure. As the plant grows toward the light, so they unfold in the direction of our wishes, felt as by divination. They respect all you smile at, even buffoonery; look up in their play to call your notice, to study the lines of your sympathy, as if their chief vocation was to learn your desires. Their early lies are often saying what they think will please us, knowing no higher touchstone of truth. If we are careful to be wisely and without excess happy and affectionate when they are good, and saddened and slightly cooled in manifestations of love if they do wrong, the power of association in the normal, eupeptic child will early choose right as surely as pleasure increases vitality. If our love is deep, obedience is an instinct if not a religion. The child learns that while it cannot excite our fear, resentment, or admiration, etc., it can act on our love, and this should be the first sense of its own efficiency. Thus, too, it first learns that the way of passion and impulse is not the

only rule of life, and that something is gained by resisting them. It imitates our acts long before it can understand our words. As if it felt its significance, and dreaded to be arrested in some lower phase of its development, its instinct for obedience becomes almost a passion. As the vine must twine or grovel, so the child comes unconsciously to worship idols, and imitate bad patterns and examples in the absence of worthy ones. He obeys as with a deep sense of being our chattel, and at bottom, admires those who coerce him, if the means be wisely chosen. The authority must, of course, be ascendancy over heart and mind. The more absolute such authority the more the will is saved from caprice and feels the power of steadiness. Such authority excites the unique, unfathomable sense of reverence, which measures the capacity for will-culture, and is the strongest and soundest of all moral motives. It is also the most comprehensive, for it is first felt only towards persons, and personality is a bond, enabling any number of complex elements to act or be treated as a whole, as everything does and is in the child's soul, instead of in isolation and detail. In the feeling of respect culminating in worship almost all educational motives are involved, but especially those which alone can bring the will to maturity; and happy the child who is bound by the mysterious and constraining sympathy of dependence, by which, if unblighted by cynicism, a worthy mentor directs and lifts the will. This unconscious reflection of our character and wishes is the diviner side of childhood, by which it is quick and responsive to everything in its moral environment.”¹

If this be true, as undoubtedly it is true, then why not take advantage of this fact in our efforts to secure the child's obedience to God's will? If his concep-

¹ Hall, *Youth, Its Education, Regimen, and Hygiene*, New York, 1912, pp. 332, 333.

tion of God is that of a loving Heavenly Father, then this Father's approval and disapproval, like his earthly father's approval, must act as a potent motive in the child's life.

Professor Leuba's objection to introducing the child to the conception of God's fatherhood during the first fourteen years on the ground that experience sometimes seems to contradict his belief has little force. It simply presents one aspect of the problem of evil which the individual must face after his fourteenth year as well as before. Not only the child but the man sometimes finds experience apparently contradicting his belief in the goodness and fatherhood of God. The problem is not so large or so serious and formidable to the child's nature as to the man's. Shall the man, therefore, not be introduced to the conception of God as Father?¹

A difficult problem arises when we try to represent the divine disapproval in the form of actual punishment. It is well to emphasise the fact of divine displeasure, but just how to represent the manifestations of that displeasure is not an easy task. With very young children it is questionable whether it is wise to refer to "future punishment"—punishment after death. It is better to deal with the present life. We can point out the fact that God punishes through the laws of his world. This can be illustrated very simply by showing the child how, if we violate the

¹ Leuba, *Religious Education*, February, 1917, pp. 14-15.

laws of our physical being, which is part of God's universe, we suffer and are punished. Gradually we can teach him that in a like manner we suffer, not only here, but hereafter, if we violate the laws of our spiritual being. In dealing with this subject, however, extreme care should be taken not to give the child unworthy conceptions of God. Such representations cannot develop a wholesome religious life in the child. The "Thou shalt nots" are necessary, but the consequences of failing to heed them should not be presented to the child in such a manner as to lead to conceptions of God that make a development of genuine love for Him impossible. As Professor Pratt says: "It is sad to note, moreover, that the image of an angry God, which is sometimes held up before children, may in the case of a sensitive child crush out or delay for years the religious confidence and joy which is the child's right."¹

As God's will relates largely to man's duty to himself and to his neighbour, we can easily see how the religious sanctions can be utilised in training the child in the virtues and protecting him from the vices growing out of his relations to himself and to society. In other words, we can bring the divine approval and disapproval to bear on our efforts to establish children in the bodily, intellectual, social, political, and æsthetic virtues, and to guard them against the corresponding vices. God's will is on the side of right-

¹ Pratt, *Psychology of Religious Belief*, New York, 1916, p. 227.

eousness. It approves and rewards virtue, and disapproves and punishes vice. When the child is led to understand this, character building becomes much more effective.

Another psychical fact that must be reckoned with in habit-formation is *interest*. The child must be interested in what we want him to will or to do if we are to secure genuine results. The moral situations to be placed before him must interest him, if moral and spiritual training is to advance. Voluntary imitation will not make much headway unless attention is secured. The example, whether of deed or of person, must arrest the attention of the child, and the way to secure such attention is through interest. Beyond the mere reflex imitation of early childhood a good act or a bad act, a saint or a sinner, will affect the child neither for good nor for evil unless in some way the child's interest is aroused. In all instruction we succeed or fail as we succeed or fail in interesting the pupil. This is in accord with the real nature of the child. In elementary moral instruction we have no exception to the rule. Therefore it is well for parent and teacher to conform to Nature in this respect if they would realise the best results. Acquaintance with the psychology of interest in its relation to education is exceedingly desirable in all systematic effort to establish the child in right habits of will and right forms of conduct.

With this brief study of the subject of habit-forma-

tion, our next business is to consider a method of training children in the virtues which is in accord with the psychical facts and principles mentioned above. Such a method is presented in the next chapter. It should be remembered that the authors do not regard this as the only method of habit-formation, but they do esteem it to be an exceedingly effective one.

And he taught them many things in parables.

— *Mark iv, 2.*

And with many such parables spake he the word unto them,
as they were able to hear it; and without a parable
spake he not unto them.

— *Mark iv, 33, 34.*

Aside from purely unconscious imitation the story is almost
the only pedagogical means used by primitive men, and
as we trace the development of human culture, we find
that it does not lose its place in the higher stage.

— *Professor Edward Porter St. John.*

Wherever, in a word, there has been religion to teach, tra-
dition and custom to perpetuate, history to record, . . .
there will be found the story-teller — more or less serious
and skilled, more or less a creative artist; but usually
with a sense of a serious mission to carry abroad what
he has learned as the *truth*.

— *E. N. and G. E. Partridge.*

Let me tell the stories and I care not who writes the text-
books.

— *President G. Stanley Hall.*

CHAPTER IV

THE AIM AND METHOD OF RELIGIOUS TRAINING *(Continued)*

OF the various methods employed in our efforts to form good habits in the child, the story-method is one of the most successful. It is in thorough conformity with the psychology of habit-formation explained above. In the first place the story as a story interests the boy and girl who are thus early brought into sympathy with our aim. The history of story-telling proves this. Children are eager for stories. Nothing enchant[s] them more. Indeed, the story has an interest for every one at some period of his career. Its empire extends to the confines of the race. Its throne is established especially in the imagination and heart of childhood, whether of the childhood of the individual or the childhood of the race. Anything so intensely human, so essentially the possession of the race, must find its reason for existence deep seated in the human soul. Its psychology reveals something more than a mere play or fancy or a desire to be entertained. Stories, in their fundamental aspects, are the products of intense human desires, fears, hopes, and beliefs. In the earlier history of man they were undoubtedly the outgrowth of man's struggle with na-

ture and with supposed unseen powers. Stories represent the fears, desires, and hopes of this struggle. Giants, fairies, etc., are the personification of these fears, desires, and hopes. These beings, revealed by fancy and the imagination, conquer or are to conquer others, who represent opposing forces. Stories are born of religious and ethical moods, and this is why they are so intensely human in their character.

The story has for ages proved itself a most effective educational means. Indeed, it constituted one of the earliest means of education. Priests, prophets, poets, singers, historians made use of it. The Hindoo *Jātākas*, the Hebrew tales, the Greek myths and fables, the Christian parables, the mediæval ballads and legends, all testify to the fact that the story in some form has been a favourite method of communicating knowledge and belief. This is doubtless due to the fact that it is such a very human thing. By virtue of its content it appeals to the humanity in us. Our imagination and sympathies are awakened, and together they envisage the story content with reality. They clothe the character with flesh and blood. In most instances the reader or hearer of the story identifies himself with the hero or heroine of the tale. In short, the story secures our interest; and what we are interested in, we attend to; and what we attend to, as a rule, we remember; and what we remember, we think about; and all this affects character and conduct.

Now, when the story is a moral or religious story, when it is concerned with right or wrong doing, when consequences of pleasure or of pain follow inevitably upon conduct, with the almost instinctive love of the child for the story we easily direct his attention to the moral situation embodied, and the moral lesson involved. By the story method more or less dramatic situations, involving a choice of right or wrong on the part of the "hero" or "heroine," are placed before the child. In the case of the right choice, reward follows. In the case of the wrong choice, penalty follows. By a peculiarly subtle law of sympathy the child identifies himself often with the subject of the story. He "puts himself in his shoes," and thus in a sense he feels the reward or feels the penalty. Because of this, these rewards and penalties become operative in his own conduct, when confronted by similar situations in actual life. He knows that pain follows "bad" conduct, and that pleasure follows "good" conduct, and acts accordingly. He thus learns to evaluate conduct. He gradually acquaints himself with those acts that are deemed "right," or have "worth," and with those acts that are regarded as "wrong" and lack "worth." He is thus trained in moral feeling and judgment and also in moral willing. The story method puts together the things we want together, and keeps apart the things we want apart; and it does this often much better than life itself.

Again, the story method is in thorough harmony

with the psychology of imitation and example as it relates to habit-formation. Joubert says: "Children have more need of models than of critics." In the story models are provided — models envisaged with reality, and invested with life — and there is no question about the influence that these characters of fiction and biography exert upon the child-mind. In certain respects the moral and religious story is a more powerful influence with the child than an actual living example. The sanctions of morality and religion, the rewards and penalties, the mainsprings of conduct, must be apparent and more or less immediate to the child if the moral and religious lesson is to be effective. In actual life these are not always obvious, and often seem far removed in point of time; whereas in the story punishment is swift and reward immediate, so that the child soon perceives what the results of good and bad conduct are.

Here again we find feeling coming to our aid. There is not merely bare imitation of example, but we find when the imitated act is performed there is attendant feeling which henceforth may act as motive.

"All imitation, all imitation at any rate where the imitator is human, is, in fact, something of a discovery. It is not the mechanical work of a copyist. For when imitation passes into act, there comes the experience of what it feels like to do the act. And in the light of this new experience, the example is henceforth regarded with new and more penetrating eyes. There is imputed to it a similar inward experience, and thus the world of motive begins to be revealed to conjecture and interpretation. The result follows. Imitation deepens. It

does not stop at the actions that are overt and visible. It strives to reproduce what it divines to be the spirit in which the imitated acts are done. So that the 'hero,' be he the hero of romance or only the common-clay hero of actual life, begins to live a second life not merely in the acts but in the soul of his 'worshipper.'

"This marks an immense onward step. It gives imitation a vastly wider range. For it enables it to profit by many an example whose value lies not in the precise manner of action but in the spirit in which the action is done. We see this in the perennial influence of examples drawn from ages far remote. We have seen already that it is not those who are nearest in circumstances and externals that most powerfully fasten upon the imaginations of the young. Rather it is the Homeric hero, the viking, the crusader, the knight-errant, the voyager, the Indian chief, the castaway. And though these, and many another, have their first tribute in the 'make-believe' that needs must reproduce what it admires, the time comes round — one may hope it does not come too soon — when this literal imitation begins to be childish and absurd. But it does not follow that the examples need forthwith be discarded. All that need happen is that now it is the spirit they embody that begins to work in the imitator — the spirit of daring, fidelity, endurance, adventure, valour. In a word, the cherished examples are neither discarded nor reproduced in the letter: they are imitated in the spirit."¹

This, as a matter of fact, is what happens later in the child's life.

The indirect or story method, then, as compared with the more formal didactic method of explanation and exhortation in moral training, is by far the more

¹ MacCunn, *The Making of Character*, New York, 1910, pp. 128-29.

effective. It is in harmony with a sound psychology and pedagogy.

Objection is sometimes urged against the use of stories, especially of fairy tales, by sophisticated persons who would reduce all life to the terms of a scientific prose translation, and are afraid of the presentation of truth in any other manner than in the language of fact. Some parents fear that children may draw from these fanciful tales inferences about the world which must be unlearned, and that the process of unlearning may lead to a sceptical attitude toward all instruction. The child finds out that the fairy stories are not true, and infers that other teaching is untrue also. The fact is, however, that the normal child passes easily out of the reading of imaginative fiction into the reading of history without any process of disillusion. He perceives the difference. We do not need to explain it to him. He is no more likely to reproach us for telling him about giants and dragons than for dressing him in the proper frocks of childhood. He instinctively puts all these things where they belong. Meanwhile, the fairies are as appropriate to his youth as the frocks. He comes on with widened interest, having taken into his possession that sense of the mystery of the world which right education does but increase. He gets out of his reading an assurance of the eventual triumph of the good, which he may verify afterward in history, and which he needs for the development of his character.

There is a psychology governing the order of the selection of the stories to be used. The psychological order is practically the historical one. A regard for it would begin with the myth and fairy tale, because their people are most nearly like children themselves. Especially is this true of the fairy tale. And the fact that the child is greatly interested in animals makes the fable effective, although here we find the moral stated, which is not so effective as when the child is permitted to infer it himself. As the child grows older and deals more and more with the real than with the fictitious, the legend, which has an element of both, paves the way for a transition from the myth, fairy tale, and fable to stories of real life. In the stories of King Arthur and his Knights, in the adventures of Robin Hood, in the splendid legends of the heroes, the fairy tales merge into actual life. The child learns the fineness of courtesy, the combination of tenderness with strength, the protection of the weak, the scorn of all things base and mean, which are exemplified in the exploits of men in armour. In all this he is living the long past over again, and is coming on over the road of progress along which the race has gone before him. He is filling in the historic background of human life. After the legend comes a vital interest in heroes and heroines, as life actually presents them, and moral and religious education will meet this interest with biographical and historical literature.

Furthermore, the indirect method demands that

the child be allowed to do his own moralising. There are those who combine the direct with the indirect method. This is a mistake. To tell the story, and then to apply it in the form of preaching or exhortation, is not to be commended. The child is capable of doing his own moralising, and this is much more effective than if the parent or teacher does it for him. It is, of course, vitally important that the child should grasp the moral and spiritual import of the story. If he fails to do so at first, tactful questioning will bring the moral lesson out; but, by all means, avoid "preaching." As Professor St. John says: "If a good story is well told, moralising is not necessary; but that is not all. It has been clearly demonstrated that it weakens the moral influence. Psychologists have formulated the law that the power of normal suggestion varies inversely with the extent to which its purpose is definitely revealed. The mother who says to a child, 'Why don't you go out on the lawn and see how many dandelions you can pick?' is likely to secure a period of privacy; but if she adds, 'so that I can be alone for a little while,' the result will not be the same. Children resent the old-fashioned Sunday School stories with their too obvious moral purpose, but are strongly influenced by transcripts of life in which the same duties are clearly implied, but not explicitly stated. So adults are often more strongly influenced by a play like *The Servant in the House* than by many sermons."¹

¹ St. John, *Stories and Story-telling*, Boston, 1910, p. 33.

In the next place, if morality and religion are to be taught in this manner, it necessitates a body of good literature, carefully graded in vocabulary, interest, and moral and religious content. This literature, so far as possible, should be selected from the Bible, from the best Christian story literature, and from the best ancient and modern lore of all nations. We are thus likely to secure not only the best literature, but also to strike the fundamentally moral and human. This literature should be compiled in the form of moral and religious readers, similar to the literary, historical, nature, and other readers of our schools. Thus we could train the child in the virtues by means of good literature adapted in every way to his stage of development.

It should be stated again that we are not to teach ethics and theology. We are to establish the child in the virtues. We are to build Christian character, and the best way in which to do this is by systematically placing before him moral and spiritual situations as embodied in story. Such situations, thus presented, dealing with the virtues and vices peculiar to each period of the child's unfolding, result in wholesome reactions which, through frequent repetition, lead the child to develop habits of will and forms of conduct that are spiritually worthy. In other words, they tend to establish him in those virtues which constitute the foundations of Christian character.

Finally, the parent or teacher herself should be a good story-teller. The story of the reader should

often be supplemented by a similar story related by the parent or teacher. In order that this may be effectively done, it is well to cultivate the art of story-telling, and to have a fund of stories at one's command. Parents and teachers should familiarise themselves with the fundamentals of story-telling, and practice will gradually tend to perfect them in the art. Perseverance will conquer the difficulties, and victory means much. It adds to one's power over the child. The child is eager to hear, and responds with a receptive mind and heart. Such an audience should be an inspiration, and should furnish an incentive to make ourselves proficient in this interesting and potent art. To have the story of the reader supplemented by the well-told story of parent or teacher will make the moral and religious lesson doubly effective.

Writers on the art of story-telling usually emphasise several marked characteristics of the kind of story that appeals to children. One of the most important is action. There must be "something doing" in the story. Children care little for description. It is narration that they like, narration of events, of something that has happened. And this action must be sustained action, not broken too much by unimportant details. "A story should move with directness and force, like an arrow to its mark!" What Sara Cone Bryant calls "action in close sequence" is a prime requisite in children's stories. Excursions or deviations from the main trend of the

story are confusing to the child, and result, as a rule, in a lack of interest. Directness or sustained action — “action in close sequence,” is what the child wants and insists on if his interest is not to flag. This makes for that unity in the story which the child-mind imperatively demands, and which is itself a marked characteristic of a good story. Such directness and unity are especially desirable in the moral story where action is supposed to lead to penalty or reward.

Simplicity of language and imagery is another prime characteristic of children’s stories. Simple words and familiar images arrest the child’s mind. Unfamiliar words and images prove a burden. He must not be taxed with these if he is to be able to follow the story. It must appeal to him in words and pictures that he can understand, in images that he can readily construct. The penalty of violating this rule will be confusion and a loss of interest on the part of the child, and the parent’s or teacher’s aim will be defeated.

But familiar as the images should be that characterise the story, they must nevertheless be images that awaken the child’s sense of wonder. That is, they must be invested with a kind of mystery. It is this element that gives so much charm to the story and quickens his imagination. Mystery has a fascination for the human mind, and it is a veritable enchantress to the child. The parent or teacher who is to be a successful story-teller should not, in her

efforts to use familiar images, overlook this important factor.

The following books on stories, and how to tell them, may be consulted by parent and teacher to advantage:—

Bryant, S. C., *How to Tell Stories to Children*, Houghton Mifflin Co., Boston, 1905.

Buckland, A., *The Use of Stories in the Kindergarten*, E. Steiger & Co., New York, 1884.

Bunce, J. T., *Fairy Tales: Their Origin and Meaning*, Macmillan & Co., London, 1878.

Cox, Sir G. W., *The Mythology of the Aryan Nations*, Longmans, Green & Co., London, 1870.

Dawson, G. E., *The Child and His Religion*, Chapter III, The University of Chicago Press, 1909.

Hartland, E. S., *The Science of Fairy Tales*, Walter Scott, London, 1891.

Lyman, E., *Story-telling: What to Tell and How to Tell It*, A. C. McClurg & Co., Chicago, 1910.

Moulton, R. G., *The Art of Telling Bible Stories*, Proceedings of Second Annual Convention of the Religious Education Association, page 26, Chicago, 1904.

Partridge, E. N. and G. E., *Story-telling in School and Home*, Sturgis & Walton, New York, 1912.

St. John, E. P., *Stories and Story-telling in Moral and Religious Education*, The Pilgrim Press, Boston, 1910.

Wiltse, S., *The Place of the Story in Early Education*, Ginn & Co., Boston, 1892.

Wyche, R. T., *Some Great Stories and How to Tell Them*, Newson & Co., New York, 1910.

For information on where to find stories consult:

Athearn, W. S., *The Church School*, The Pilgrim Press, Boston, 1914 (Classified Bibliographies).

Cousens, P. W., *One Thousand Books for Children*, A. C. McClurg & Co., Chicago, 1911.

Mutch, W. J., *Graded Bible Stories*, Christian Nurture, Ripon, Wisconsin, 1914.

New York Public Library, *Heroism, a Reading List for Boys and Girls*, 1914.

St. John, E. P., *Stories and Story-telling in Moral and Religious Education*, Chapter XIII, The Pilgrim Press, Boston, 1910.

And when they came near unto the altar, they washed; as the Lord commanded Moses.

—*Exodus xl, 32.*

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

—*I Corinthians x, 31.*

Know ye not that they that run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible.

—*I Corinthians ix, 24, 25.*

Cleanliness is next to godliness.

—*John Wesley.*

Failure in this need of sleep strikes at the very root of all our well-being—physical, intellectual, and moral.

—*Dr. C. W. Saleeby.*

You will never live to my age unless you keep yourself in breath with exercise.

—*Sir Philip Sidney.*

O friends, be men, and let your hearts be strong.

—*Homer.*

CHAPTER V

THE BODILY LIFE

THE entire natural life of man is subject to moral law. It must be idealised. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Moral and religious education must aim at this goal. The bodily life is, of course, part of the natural life. Therefore, it must be moralised or idealised. Let us, then, consider carefully what this means.

All human efficiency is conditioned on bodily efficiency. This is a dictum of modern science. Now since the bodily life is subject to moral law, our prime duty in this field of human functioning is so to develop the body as to secure the highest possible efficiency, and to avoid everything that makes against its well-being. In other words, we ought to preserve and promote the health and strength of the body, and to guard it against everything that tends to weaken and destroy it. This obligates us to acquaint ourselves with the essential conditions of bodily welfare, and to conform to them. According to hygiene, the welfare of the bodily organism is dependent on cleanliness of person, clothes, and surroundings; on the quantity, quality, and digestion of

our food, and on the regularity of our eating; on the purity of the water we drink, as well as on the manner of our drinking; on the air we breathe, its temperature, moisture, freedom from bacteria, as well as on our methods of breathing; on the sufficiency and soundness of our sleep; on the amount and kind of exercise we take; and on either abstinence or temperance with reference to indulgence in alcoholic stimulants, narcotics, sexual passions, etc. This being so, it is important that the child should apprehend these essentials, not only as natural conditions of bodily welfare, but also as involving duties imposed on him by his moral and religious nature. To remain in wilful ignorance concerning the conditions of bodily well-being, and to fail wilfully to conform to them, is to be guilty of gross moral and spiritual neglect, and of positive evil.

It is evident that many of the duties pertaining to the bodily life come early in the individual's career. Indeed, they antedate the period when the child first enters upon his school life. It is, therefore, obligatory upon the parent, or upon those who have the supervision of the child in these early years, to make him acquainted with these duties, and to teach him to perform them. In these early years the direct method may not only be necessary, but in all probability will prove the more efficient. However, after the sixth year the indirect method is without doubt primarily the method to be used.

In moral and religious instruction in this sphere of

human nature we seek to acquaint the child with virtues and vices that pertain to the life of the body, and also to establish him in those habits of will and forms of conduct that make for its highest well-being. One of the natural conditions of a healthy body is *cleanliness*. In view of the germ theory of disease the importance of this condition needs to be fully emphasised. Dangerous microbes exist in dirt which constantly menace the health. They infest the dust that accumulates under the finger nails, or on the surface of the body, especially on the hands and face, and are thus often introduced into the system by being conveyed to the mouth, or to cuts and scratches. This often results in disease, or in painful and dangerous inflammations. Hence the necessity of keeping the body clean by frequent bathing. Dangerous microbes exist also in unclean clothing and are transferred to the body. Hence it is not a matter of indifference whether our clothes be clean or not. Here cleanliness becomes a necessity.

Again, harmful microbes lurk in the food which accumulates between and in the cavities of our teeth. When it is allowed to remain there, it soon turns into a workhouse for microbes, a breeding place of disease. It is surprising how many serious diseases are the result of neglect or improper care of the teeth. Hence the necessity of keeping them in a healthy condition by frequent cleansing and proper dentistry.

Furthermore, the function of the skin is to elimi-

nate waste products, and particularly to control the heat losses of the system. In order to function normally it must be kept in a healthy condition. The pores must be kept open by frequent removal from the surface of the body of the products they emit. This, of course, is to be accomplished by frequent bathing, and by rubbing the body thoroughly with a rough towel. Bodily cleanliness becomes an essential if the body is to maintain efficiently its functions and promote its own well-being.

Now, since personal cleanliness in all of these forms is an essential natural condition of bodily health and strength, and since we are under moral obligation to preserve and promote the efficiency of the body, such cleanliness is a matter of moral obligation also. We are morally bound to practice it as a virtue. Personal cleanliness ought to be made a requirement on the part of every child. Here compulsion becomes a virtue. The hygienic, æsthetic, moral and religious sanctions of personal cleanliness ought to be brought to bear on the child. The duty of maintaining the efficiency of the body by observing the natural conditions of its well-being can be presented as a matter of ethical and religious obligation, and as a matter of decency and self-respect, and a serious effort to establish the child in habits of personal cleanliness can be made. And here, as in the case of the other virtues, systematic training is necessary.

Prudence and self-control in relation to the bodily

life are also virtues which need to be dealt with in elementary moral training. They relate chiefly to regulation of the bodily appetites — the appetites of food, drink, sleep, and sex. The appetite for food is, of course, fundamental. By it the body is sustained. But how it is to be sustained, whether at a high point of efficiency or not, depends largely upon what we eat, how much we eat, and how we eat. Modern science shows this to be true in a very important sense. Our bodily and mental efficiency depends in a large measure upon the quality, quantity, and digestion of our food. Physiological chemistry shows us that there are food values. Certain foods are better adapted to promote the well-being of the body than others; so that it is not a matter of hygienic indifference, and therefore not a matter of moral indifference, what we eat. In a very important sense the German maxim is true: "Mann ist was Mann isst,"—"Man is what he eats." The same thing is true in regard to quantity of food. According to recent scientific investigations the average person eats too much. The result is that waste products accumulate in the system. They are in a state of fermentation, and thus poison the body, impairing and weakening it. The organs of nutrition are overtaxed, and the organs whose function it is to eliminate by-products are also unequal to the burden imposed upon them. Thus the body suffers and, with it, the mind also; so that to eat too much is not only an hygienic evil, but a moral evil as well. It is

a sin against our total life, for our entire mental efficiency is conditioned upon our bodily well-being.

Neither is the mastication of our food a matter of hygienic and moral indifference. To fail to have the digestive work properly initiated in the mouth is to throw upon the stomach a burden that does not properly belong to it. The result is that the work of digestion is not thoroughly done, and our bodily strength is weakened, and with the weakening of the bodily organism there is a corresponding impairment of mental and moral strength.

It is evident, then, that dietetics is an important branch of hygiene, and it ought to figure conspicuously in the training of the child. Since we are under obligations to moralise the bodily life, and since the supreme obligation here is to raise the bodily organism to its highest point of efficiency, it becomes our duty to acquaint ourselves with the laws of hygiene as they relate to food, and to conform to them. Thus this subject becomes a part of morals and religion also. It belongs to moral and religious education as well as to intellectual culture. Prudence and self-control in regard to our appetite for food are virtues which must be cultivated, and the time to cultivate them is in early childhood and youth.

But these virtues ought also to be practiced in relation to our drinking. Water, too, is a fundamental necessity of our bodily life. As in the case of food, so in the case of drink, our bodily efficiency is de-

pendent on the quality of the water we drink, and on the mode of drinking it. In regard to the quality, it is exceedingly important that the water introduced into the system be pure. As in the food we eat, and in the air we breathe, so in the water we drink disease microbes are often present. For example, water is probably the most prolific carrier of typhoid fever germs, so that it is a matter of vital importance for us to protect the body from such sources of danger. From a hygienic point of view hardly anything is more important to a city than its water supply. Citizens should guard it against all sources of pollution, especially from sewage. Hence prudence here is not only an hygienic obligation, but a moral obligation as well. Every individual is under moral obligation to guard the interests of his own bodily life as well as the interests of the bodily life of the community from such dangers. Not only the teacher of hygiene, and the teacher of morals in our schools, but the parent also should aim to cultivate in the child the virtue of prudence in this respect. In this relation it is both a personal and a social virtue.

A moral obligation extends also to our mode of drinking water. How we drink is a matter both of hygienic and of moral concern. We should not drink while chewing our food. To do so interferes with the digestive process by replacing the saliva whose office is to moisten and soften the food. It thus interferes with the proper preparation of the

food for the stomach. This means that it interferes with digestion, and good digestion is absolutely essential to our highest physical well-being. So here again the virtue of prudence becomes important, and a course in moral and religious training should emphasise the virtue in this relation. Indeed, it needs special emphasis, for there is scarcely any law of hygiene more frequently and flagrantly violated by children than this one.

Sleep is sometimes spoken of as an appetite. It is an absolutely necessary condition of the body's maintenance and well-being. Indeed, every one's bodily and mental efficiency is largely dependent upon it. During our waking moments the brain is constantly active. It is at work even in our most trivial employments. It is constantly expending its energy. Hence it becomes fatigued and needs rest. Sleep brings the rest necessary for saving and renewing its energy. And so it is with the other organs of the body. Although more or less active during sleep, they are relatively at rest when their activity is compared with that of our waking moments. This results in a saving and a renewing of our bodily energy. When we sleep, we cease to spend and destroy; we save and construct.

Sleep is an important factor in the growth and development of childhood. This being so, the amount, soundness, and regularity of sleep are essential conditions of the body's welfare, and prudence and self-control in this respect become matters of hygienic

value and of ethical obligation. In other words, from the moral standpoint they are virtues, and call not only for recognition, but for more than ordinary emphasis in every scheme of moral education; for, in view of the vital importance of sleep in its relation to the child's physical and mental welfare, our carelessness in regard to his interests in this respect is not only a serious hygienic evil, but a moral evil as well.

Parents have a duty to perform here. Many parents are ignorant of the vital importance of sleep for the total well-being of the child, and, therefore, flagrantly violate the laws of hygiene in the treatment of their children in this respect. We must raise up a generation possessed of knowledge, prudence, and self-control in these matters, so that not only they, but subsequent generations, also, may profit by their knowledge and virtue.

"We cannot say what the mental and physical average of our race is really capable of being until we devote far more attention than any hitherto to the question of sleep in childhood. It is not only growth of limb but also growth and development of brain that occurs during the constructive period of sleep. To eat is only to take in, but to sleep is to build."¹

Another essential condition of bodily welfare which calls for the exercise of prudence is proper breathing. We breathe from birth till death, and

¹ Saleeby, *Health, Strength, and Happiness*, New York, 1908, p. 108.

our physical well-being is conditioned upon the air we breathe, and upon our mode of breathing. The results of fresh and pure air in a well-ventilated room, compared with those of a poorly ventilated room, will be very apparent. Dr. Gulick, in his simple hygienic lesson to children, does not exaggerate the case:

"I can think," he says, "of two schoolrooms. In the first the children look unhappy; their eyes are dull and their cheeks are flushed, though some of them have pale faces instead. Only a few sit up straight, while none of them look as if they enjoyed studying. One class is reciting a spelling lesson, and I notice that several of the children miss the easiest words. In this room the air is wretched. I look around and cannot see any place for fresh air to enter.

"The second room is of the same size, and although it holds the same number of children, still everything here is different. Both the girls and the boys look as if they enjoyed studying, most of them are sitting up straight, their eyes are bright, they do not often miss the easy words, and nobody looks cross. As might be expected, enough fresh air is coming into the room all the time to keep it fresh and pure."¹

Until recently the explanation of the bad effects of this "wretched air" on the bodily life was that they were due to the introduction of carbon dioxide into

¹ Gulick, *Good Health*, Boston, 1906, pp. 6-7.

the system. Beside inert nitrogen air contains oxygen and carbon dioxide, one of which is beneficial to the body, the other is not. In inhaling pure air, we inhale oxygen; when it is exhaled, it has been changed by the lungs into carbon dioxide. When we are in a room not properly ventilated, there is a gradual decrease of oxygen and an increase of carbon dioxide, which may be harmful. It was formerly, and still is, supposed by many that we are poisoned by inhaling it. Lately, however, this explanation has been called into question; indeed, it has been rejected as false. Dr. Leonard Hill and others affirm, on the basis of experiment, that the evil results of living in stuffy or ill-ventilated rooms are due to the temperature, dryness, and stagnation of the air rather than to its chemical impurity,—to a deficiency of oxygen, and the inhalation of carbon dioxide,—and that our American school buildings, many of which are heated by hot-air systems, are often responsible for the throat and respiratory troubles of children.¹

Whichever of these two explanations is correct, the fact remains the same, that poorly ventilated rooms are responsible for serious bodily ills, and therefore the child should be made acquainted with the fact, and be taught the importance of proper ventilation.

And what is true on a large scale with respect to the schoolroom is equally true on a smaller scale concerning the home. Children ought to be made to

¹ Hill, *Popular Science Monthly*, October, 1912.

realise the importance of good ventilation in the home, and thus we shall raise up a generation that will observe hygienic measures on which the physical, mental, moral and spiritual welfare of a people largely depend. Prudence in this respect should be cultivated as a moral and religious obligation. Parents should try to establish the child in this important virtue.

But there is another aspect of this subject. Modern science has made us acquainted with the existence of innumerable microbes in the air, some of which are the enemies of man, and which, when introduced into the body through breathing, threaten its welfare, and often, indeed, its life. Dangerous microbes frequently infest poorly ventilated rooms, so that here again the virtue of prudence becomes a necessity if we would preserve our bodily efficiency. Furthermore, whether in the home or out of it, we are constantly enveloped in an atmosphere of dust, varying in degrees of tensity. In this atmosphere harmful microbes are often present. So that the dust of streets should be avoided as much as possible, and great care should be exercised, not only in keeping the house as clean as possible, but also in sweeping carpets, shaking rugs, dusting furniture, and brushing clothes. Carelessness here becomes an evil because of the danger involved, and prudence becomes a virtue. Parents should train children to be on guard against the vice, and to practice the virtue,

the opportunity for exercising which comes to every one.

Again, it is not a matter of indifference as to how we breathe. The child should not breathe through his mouth. As a rule, the presence of adenoids will probably be found responsible for improper breathing of this nature. Parents should be on the alert in regard to this trouble. If the child breathes persistently through his mouth, they should have him examined by a physician. Adenoids are often the cause of mental retardation in the child. There are other forms of improper breathing which in many city schools will probably be corrected by the teacher of hygiene or the physical director. But when the teacher of hygiene or the physical director is not to be found in the school, then parents should take the matter in hand. They should be informed on the subject of proper methods of breathing, and the child has a right to the benefit of their information. Montessori speaks of "the art of breathing," and she has adopted Professor Sala's system of respiratory gymnastics for the purpose of developing this "art."¹ The matter is one of vital importance from a hygienic point of view, and, therefore, the parent must treat the subject as a matter of moral concern also.

Exercise is another essential of bodily welfare,

¹ Montessori, *The Montessori Method*, translated by Anne E. George, New York, 1912, p. 147.

and, as such, it becomes a moral obligation. There are two forms of exercise: play and physical labour. Both, properly indulged in, make for the welfare of the body. Play pre-eminently belongs to childhood and youth. To-day the playground comes into the curriculum of the school out of the experience of the street. It has been found so potent an influence in the lives of unprivileged children that the providing of open spaces for the purpose of supervised play is becoming more and more a part of the business of every progressive city. Many experiments have thus been tried already, and the results are available for use in the schools. The idea of using school-yards for real playgrounds is largely the outcome of these successful experiments.

Of course, the schoolyard has always been a place for play, but it has seldom been an attractive place; hardly has it been well adapted to purposes of recreation; and still less frequently has any serious effort been made to render by expert direction the games of the children profitable as well as pleasant. The private school has had a great advantage in this respect over the public school. Indeed, the playground has thus far been one of the chief reasons for the existence of the private school. Parents perceive that out-of-door play is a part of the normal life of the child, and that without it not only the physical but the moral life is endangered. They perceive also that the crowded town affords little opportunity for such recreation. Hence they send their children

to schools which are built in the country, in the midst of broad fields for exercise. The teaching in the classrooms of these schools may be no better than in the public schools, or not so good, but the boys and girls get the needed development which is gained from normal play.

The transformation of schoolyards into playgrounds gives to the poor one of the privileges of the rich. This matter is intimately related to morals. It is a help to good health, and is thus an aid to all good living. It improves the quality of the moral stock; it gives the city better citizens. Hence parents should co-operate with town and city authorities in providing means for supervised play for children.

The first necessity is an enlargement of most schoolyards to make them big enough for actual use. Then the materials of amusement must be supplied in the form of swings and games, and other opportunities for exercise. In charge of the whole must be a director. The moral value of the playground depends on his wise supervision. For the games of children are to be used not only to amuse them, and not only to enlarge their lungs and straighten their backs and toughen their muscles, but to minister to the betterment of character. They are to carry from their recreations not only a knowledge of games, which must presently, in the business of life, be of little use, but a knowledge of life itself, learned in the learning and playing of the games. Such school grounds should also be available for super-

vised sport outside of school hours. In this way children will often be kept away from unwholesome influences on the street, and provided with pleasant and profitable entertainment.

According to Groos, animal play is a preparation for the life the young animal must lead later in the struggle for existence. This is true also of the child, however true may be the so-called recapitulatory theory of play, which affirms that children in their play are simply reproducing or perpetuating the more serious occupations of their ancestors in their efforts to gain a livelihood. It is nature's method of preparing the child for the things he must later work at instead of play at. It prepares him also for the larger moral life which will be his in the future. Aside from the benefits to the bodily life gained through play, the playground is the classroom of the virtues. Children are taught, without knowing that they are learning lessons, how to get on with their neighbours. They learn courage, patience, and forbearance, and self-restraint, and to await their turn, and to be fair and honest, to lose with good humour, and to care for the game more than for the prize. They perceive that results are best attained by combined effort, by "team play." They learn to obey, to follow a leader, to subordinate themselves. They prepare for the serious responsibilities of life. Speaking of the moral benefits of play a recent writer says:—

"Comparing our modern view of child-activity

with the mediæval suppression of all childish tendencies, it is refreshing to live in an age when courage, tenacity, persistence, self-reliance, magnanimity, generosity, co-ordination, will-power, health, strength, morals and mind are all said to be cultivated as freely upon the playground as in the best-ordered schoolroom or class.

"What a child is in play he is in the holy of holies of his being. If the rules of the game will not hold him, if the high-call of 'fair play' will not inspire him, if the judgment and ostracism of his peers will not correct him, then indeed is he an incorrigible. His play-world is his larger self. If against this larger self the smaller self of infinitesimal interests conflicts and continues to conflict, the saddening prophecy is almost inevitable that the adult will be dominated in the larger world by the same relative small self. But, in all childhood, no force is better calculated to eradicate just these small tendencies and to develop in wholesome expansion the larger self that on the playground is the real self. Kant's whole theory of morals rested upon a categorical imperative which drew its validity from the fact that it was autonomous, or was accepted as right and good by the very ones who made it. Such a rule resulted in a Kingdom of Ends wherein people were both subject and king. The only place on earth approaching such a wished-for consummation is a child's play-world, wherein he enters the games because he wishes to, wherein the rules of the game are his own making,

wherein non-conformance immediately and automatically excludes the offender from the game. For the average child the threat of such exclusion is a little more fearful than the doctrine of eternal annihilation is to adults.”¹

Gymnastics, too, are a wholesome form of physical exercise. They partake both of the nature of play, and, as prescribed exercises, of the nature of work. They should be encouraged in every school, for they make for the vitality and efficiency of the body. Parents should urge school authorities to provide opportunities and apparatus for systematic exercise of this kind and encourage their children in the efficient use of it. Such a regimen not only has a wholesome physical effect, but the order and discipline involved exert a moralising influence as well. “As boys become interested in their biceps they grow trusty and are more likely to be temperate, to accept discipline, to be more interested in wholesome *régime*. As muscles develop, the gap between knowing and doing narrows, and motor mindedness increases. There also arises a salutary sense of the difference between tolerable wellness, or mere absence of sickness, and an exuberant buoyant feeling of abounding vitality, health, and vigour, which brings courage, hope, and right ambition in its train, power to undergo hardship, do difficult things, bear trials, and resist temptation, while flabby muscles

¹ Holmes, *Principles of Character Making*, Philadelphia, 1913, pp. 306, 307.

and deficiency of exercise give a sense of weakness, lust for indulgence, easy discouragement, and feelings of inefficiency.”¹

We need have no misgivings about the amount of time required for such physical exercise. It is well spent. It is a preparation for future demands upon the individual’s bodily and mental strength. “We must think of the heavy drafts which arduous vocations make in after years on bodily vigour and endurance, of the habitual cheerfulness that follows health, and not least of that sense of insurance against whatever the future can bring which comes of the consciousness of calculable physical fitness. Plato startles us in his educational ideal by assigning two and a half of the most precious years of life to the exclusive pursuit of ‘gymnastic.’ If it seem a costly tribute to the body, it is to be borne in mind that it is prompted by the principle ‘Body for the sake of Soul,’ and finds its justification in the strenuous service to be exacted by the State of its citizens in later years.”²

It is fortunate, also, from a moral point of view that manual training has been introduced so largely into our schools. It, too, is a kind of physical exercise which makes for the development of the body, and for this reason alone it might be commended on moral grounds, to say nothing here of its value for

¹ Hall, *Educational Problems*, New York, 1911, Vol. I, p. 273.

² MacCunn, *The Making of Character*, New York, 1910, pp. 56-57.

the development of the will, and its great moral value in developing certain virtues and in preparing, to a certain extent, the pupils for the vocational or economic life. Here it is sufficient heartily to commend manual training on the ground of its value for morals because of its salutary effect upon the bodily life. It makes for vitality and better physical development, and, therefore, for greater physical efficiency, thus rendering the body a more capable instrument in the service of the mind.

In dealing with the moralisation of the bodily life another virtue to be dealt with is *physical courage*. Courage is often necessary for the preservation of the body, not only from injury, but also from possible death, and therefore it becomes a moral obligation. The Greeks greatly emphasised this virtue. Aristotle regarded courage as the mean between cowardice and foolhardiness. Physical courage moralised is really rational self-defence. Such courage is always prudent. It guards the body against surprise and sudden or prolonged attacks.

“That man is brave,” says Paulsen, “who, when attacked and in peril, neither blindly runs away nor rushes into danger, but retaining his composure, carefully and calmly studies the situation, quietly deliberates and decides, and then carries out his resolution firmly and energetically, whether it be resistance and attack, or defence and retreat. Prudence, therefore, constitutes an essential part of valour.”¹

¹ Paulsen, *A System of Ethics*, translated by Thilly, New York, 1900, p. 496.

It is well for parent and teacher to develop this virtue in children. They ought to be taught to endure pain patiently and courageously; to meet danger fearlessly, but cautiously. In this way they not only render a valuable service to the body, but also to the soul. Its value for social service is often seen in the golden deeds of heroism on the part of children, which constitute a glorious page in the annals of the race, and in that martial courage which is the expression of patriotic loyalty to the state, and which, later in life, they may be called upon to exercise, and for which the early cultivation of courage prepares the way.

Look not thou upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:
At the last it biteth like a serpent,
And stingeth like an adder.

— *Proverbs xxiii, 31, 32.*

Who hath woe? Who hath sorrow? Who hath contentions?
Who hath complaining? Who hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the wine.

— *Proverbs xxiii, 29, 30.*

Keep thyself pure.

— *I Timothy v, 22.*

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

— *Galatians vi, 7, 8.*

Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

— *I Corinthians vi, 19, 20.*

CHAPTER VI

THE BODILY LIFE (*Continued*)

IN relation to alcoholic stimulants, *temperance* is a form of self-control and prudence with reference to the bodily life that should receive special consideration at the hands of the school because of its vital relation to the interests of the individual and of society. So callous do we seem to be to the awful social, economic, and moral effects of its opposite — the vice of intemperance — that it seems as though it might be more effective to approach the moral aspects of the subject through hygiene. For children, at least, acquaintance with the evil effects of alcohol, and of an intemperate use of it, on the bodily organism may prove to be the most effective means of introducing them to the higher moral considerations involved. To this end it is well for the teacher of elementary morals to co-operate with the teacher of hygiene,— the one dealing primarily with the scientific aspects of the subject, and the other more especially with the moral aspects as involved in the facts disclosed by science.

The effects of alcohol on the bodily organism are so deleterious that it is not difficult to develop in the

large majority of pupils a moral attitude against its use as a beverage. Metchnikoff has shown how its effect upon the white cells of the blood — the so-called leucocytes or, as he calls them, the phagocytes or eating cells, the natural protectors of the body — is to diminish their power of resistance against the attacks of the unfriendly microbes of infectious diseases. The function of the white cells is to weaken and destroy these disease germs. Like soldiers they rush to the front in cases of inflammation and fight the enemies of the body. They eat them up. Thus they are our friends, and alcohol is our enemy, for it weakens their fighting ability; it lessens the power of resistance of these minute friends that live in the blood.

Science also calls attention to the deleterious effects of alcohol on the brain. It affects for the time being the higher brain centres which have to do with self-control. Science further tells us of its bad effects on the nervous system,¹ as well as of its results in weakening our powers of endurance of heat and cold. It is, also, either directly or indirectly, responsible for a large number of the cases of insanity that burden the race.

It might be well, also, to call the attention of children, at least of the age of those in the eighth grade of our public schools, to the effects of alcohol on children born of parents who are merely moderate

¹ McIntosh, *Journal of Advanced Therapeutics*, April, 1912, p. 167.

drinkers. Professor Drake, in a recent volume, sums it up in these words:—

“ Children of total abstainers have a great advantage, on the average, in size, stature, bodily vigour, intellectual power; they stand, on the average, between a year and two years ahead in class of the children of moderate drinkers, they have less than half as many eye, ear, and other physical defects. This proved influence of even light drinking upon the vitality and normality transmitted to children should be the most serious of indictments against self-indulgence. Truly the sins of the fathers are visited upon the second and third generation.”¹

It is evident from all this that a most serious indictment can be brought against alcohol in its relation to the bodily organism. It makes against its vitality, health, and efficiency; it is an enemy of our bodily life. It would seem from a hygienic, and therefore from a moral point of view, that not only temperance but abstinence also is a moral obligation. And when we add to all this the terrible indictment against intemperance that comes from the enormous economic waste, and from criminology,—an indictment that makes alcohol responsible for more than half of the crimes against society,—it is evident that temperance is a virtue that should be taught in the schools. Intemperance is a most serious sin against body and mind, and a terrible sin against society. Indeed, it is an evil of such magnitude that to bring

¹ Drake, *Problems of Conduct*, Boston, 1914, p. 200.

up a child in the way he should go with reference to the virtue of temperance alone would almost justify a course in elementary hygiene and morals.

In regard to the deleterious effects of the use of tobacco on the bodily organism, there is such a difference of opinion that it is hard to treat the matter with accuracy. But while this is true with reference to its effects on adults, there seems to be a pretty general consensus of opinion on the part of students of hygiene in regard to the effect of cigarette smoking on children. It is affirmed that the poison of the nicotine in cigarettes weakens the action of the heart, irritates the nerves, and retards physical growth and development. Many school principals make it responsible for mental inefficiency, which in many cases leads to truancy, and truancy often leads to crime, all of which is doubtless due originally to the ill effects of nicotine on the body. If this be true, then abstinence with reference to cigarette smoking on the part of boys is to be taught as a virtue. School principals affirm this to be an evil of no small proportion among pupils, to be found in many instances even among children of the fourth grade of our schools, and, indeed, sometimes among those of the third grade. Because of its baneful effects upon the bodily life, and its general demoralising influence, it should be seriously dealt with.

Self-control in the regulation of sexual appetite is another essential condition of bodily welfare, which,

because of its vital relation to morality, calls for special consideration in the moral training of children and youth. A difficult problem confronts us here. We have only recently waked up to the tremendous importance of this aspect of moral and religious education. The merging of childhood into youth, and youth into young manhood and womanhood, are in many respects the most important periods in the history of a human being, and the mental, moral, and spiritual interests involved are momentous. Psychological and educational science is now devoting earnest effort to the study of the phenomena of adolescence. Profound physical and mental changes, fraught with moral significance, occur in the life of the individual, and their nature and meaning ought to be understood, not only by the scientist, but by the teacher, parent, and children as well. Appalling ignorance on this subject has heretofore reigned supreme; and a fatal modesty has, as a rule, kept parents and teachers from imparting what knowledge they have to children who have a right to know. As a result, many children have been seriously injured, and many have been lost bodily, mentally, and morally because of their ignorance. What rational excuse can be given for withholding from children that which they have a right to know because of its vital relation to their total welfare? A modesty that will keep children ignorant on such a vital subject is not only false, but partakes of moral recreancy. Any

one truly and intelligently interested in the moral welfare of society should not oppose a judicious but frank dealing with this problem.

From the standpoint of elementary moral and religious education the problem is, how should this important matter of sex be dealt with? It is a prerequisite of the best moral results that boys and girls should be enlightened on this subject. And the first question that arises is, when? Instruction along these lines must be carefully adapted to each period of the child's development. In the light of recent investigations these periods may be more or less definitely determined, and our instruction may be regulated accordingly. In regard to the years from one to six, the child is, as a rule, under the parents' care, being especially under the guidance of the mother. Every mother should be informed on the subject of the proper care of her child's body. In the large majority of cases such information must be brought to the mother. Much might be done to secure this result by organising mothers' meetings in school districts, to be addressed by the teacher of biology in the public schools, if such there be, or by a careful, tactful, and sympathetic physician, who might be invited to give a series of simple talks to parents. Such meetings should be held under the direction of the public schools, or of mothers' clubs, many of which have been organised in our cities, or of parenthood clubs, which might be organised by social settlements or by churches. Sex instruction, as it bears on the

first six years of childhood, should be part of a general course given to mothers on the subject of the bodily care of children. It would consist largely of explaining to the mother the dangers that may arise from placing her child under the care of an ignorant or perverted nurse, and in giving information as to how to deal with the child's questions in regard to his own origin. Such questions are not infrequently asked by children at this time of life. Expert opinion regards it wise not to ignore the question, or to give false replies.¹

The years from six to twelve are, of course, a much more important period in the child's life. During these years we have the immediately pre-adolescent period, as well as the dawn of adolescence. The vital importance of these years cannot be exaggerated, and they bring a very solemn obligation to those who are responsible for children during this period. Sex instruction in the immediately pre-adolescent period should not impart knowledge of relations between the sexes. It should concern itself merely with the child's relations to himself, protecting him against evil habits that involve a violation of the laws of his sexual nature. The ravages of such habits are so serious² that this duty cannot conscientiously be shirked by those responsible for the child's welfare. Warning ought to be given to

¹ Cf. *Report of the Special Committee on the Matter and Methods of Sex Education*, New York, 1912, p. 5.

² Cf. Hall, *Adolescence*, New York, 1904, Vols. I and II.

the child against an evil that threatens his bodily, mental, and moral welfare. Such instruction and warning should not be confined to the preadolescent period, but should be repeated in the first years of adolescence, and the moral as well as the hygienic restraints should be made use of.

But the important question arises here, by whom should such instruction be given? Naturally the parent is the person upon whom this obligation rests. There is sufficient good literature now available so that parents of ordinary intelligence can inform themselves how to deal wisely with the subject. A list of books on sex hygiene and education may be found appended to this volume. But there are many parents who are not qualified to deal adequately with the matter, or who, if thus qualified, shirk their obligations. Because of this situation, the duty falls upon the schools, both public and private, and they should not fail to measure up to their responsibility.

But how should the schools deal with the problem? Either the medical inspector of schools, where there is one, or the teacher of biology in schools that employ one, should perform this delicate task. In schools where neither a medical inspector nor a teacher of biology is to be found, it would be advisable to invite physicians of standing to undertake such instruction. If this be impossible, then the obligation devolves upon the teacher herself.

But how should such instruction be given? Co-

education exists in our public schools. Furthermore, even if this were not the case, the question arises whether such instruction should be given in public. On the whole, private instruction seems to be the best method of handling this important and delicate subject.

But there should be more formal sex instruction in both public and private schools during the later years of this period from six to twelve. This should be given in connection with a course in biology. The subject of plant life lends itself admirably to this purpose. The recommendations on this point, included in the *Report* previously referred to, are wise, and may be quoted here to advantage: —

“ There should be given, during the years of later childhood, including the remaining years of the ordinary elementary school course, a carefully planned series of lessons on reproduction in plants as a part of the course in nature study. The child should be made to understand the function of root, leaf, flower, and seed; the different modes of scattering seeds; the various methods of fertilisation and the necessity of fertilisation, and he should be led up to the generalisation that plant life always springs from plant life.

“ In like manner a series of lessons on reproduction in animal life below mammals should be given, making use of familiar animals. The origin of the chick, the fish, and the frog from the egg, and the metamorphosis of the frog; the origin of insects and

their metamorphoses; and, finally, the necessity for fertilisation; — these might form the chief, general topics of such a series of lessons.

"The aim should be, so far as specific sex instruction is concerned, to impress deeply the mind of the child with the beautiful and marvellous processes of nature by which life is reproduced from life, both in the plant world and in the animal world. It is not necessary, and in most cases not desirable, that children should make application of this knowledge to reproduction in man before the beginning of adolescence further than that the human infant is developed within the mother. But such instruction on reproduction in nature will create the background of knowledge which will afterward invest reproduction in the higher animals and in man with a significance and a dignity not otherwise attainable; and what is equally important, it will create the right emotional attitude toward human reproduction and prepare the child's mind to appreciate its sacredness."¹

In addition to all this, however, children of this period should be put through a kind of regimen. They should have opportunities and facilities for physical exercise. Supervised play is helpful. It not only directly contributes to the bodily efficiency of boys and girls, but it acts also as a preventive in

¹ *Report of the Special Committee on the Matter and Methods of Sex Education*, New York, 1912, pp. 6-7. Although this report contains very little that is new it tends to confirm much of the best that has been said on the subject. We have in the main followed their programme with reference to sex education

regard to sex evils. It shields them, moreover, from perverting influences of social surroundings. Prophylaxis in sex hygiene is as desirable as it is in medicine.

The last two years of elementary education are exceedingly important in their bearing on the problem of sex education. A large majority of the children of our public schools fail to pursue school life beyond the eighth grade. Many go into life as breadwinners after their fourteenth year. If they are to receive systematic instruction in regard to the relation of the sexes, it must be given in most instances before they leave the schools. And such instruction should be given. It is therefore necessary for the schools to make provision for it. For here, as in the other aspects of sex education, and for the same reasons as stated above, we must depend on the schools rather than on the home for adequate instruction. Here, again, the instruction should be given, if possible, by the teacher in biology. Of course, reproduction would constitute the chief subject for consideration. The following programme is suggested by the Special Committee on the Matter and Methods of Sex Education: —

“ During the early adolescent period, approximately from the age of twelve to sixteen, reproduction in plants and in animals below the mammal should be more extensively studied, and the wonderful variety of modes for fertilisation, especially in plants, be emphasised. It is important to make the

pupil acquainted with a wide range of facts, in order to impress his mind with the wondrous beauty of nature's provision for the perpetuation of life, the aim being always ethical as well as scientific and hygienic.

"With this background of knowledge, reproduction in mammals may be taken up. The teaching ought now to impress, with many illustrative facts, the generalisation that animal life comes from the *ovum*. (The more accurate formulation may be left until later.) Fertilisation in mammals should now be taught, and this should by natural steps lead up to reproduction in man. The simplest facts in regard to heredity should now be taught, and their applications be made to human life. The pupil will then be in a position to understand the significance of sexual morality, and to be impressed with the dangers to health and morals of abnormal sexual habits. Specific instruction in regard to sexual morality will now be especially effective.

"As girls mature from a year to a year and a half earlier than boys, they should receive instruction somewhat earlier, and emphasis should be laid upon instruction in regard to the special care of their health at the change of life called puberty."¹

A difficulty, however, presents itself here that the Report of the Committee referred to above does not explicitly deal with, so far as it relates to the last

¹ *Report of the Special Committee on the Matter and Methods of Sex Education*, pp. 7-8.

years of elementary education. Attention has been called to the fact that a large majority of boys and girls leave our public schools after they have finished their work in the grammar grades. These adolescents should receive adequate instruction in regard to the nature and dangers of venereal diseases. This matter is so important that instruction cannot be postponed to later years. Who will furnish instruction to the majority of our pupils who leave the schools between the ages of fourteen and sixteen? Were the large majority of public school children to continue their education through the high schools instead of dropping out after completing their elementary course, consideration of this aspect of sexual relations might be safely and profitably postponed as belonging more properly to secondary education. But the situation being what it is, we must reckon with the majority who leave the schools at the close of the elementary period. Hence, just as in the pre-adolescent years we prepare the child for the adolescent period, so here, though it may seem rather early to some, we are under obligation to prepare the pupils of the grades for the important years that follow. And the instruction should be most impressive. It should serve as a powerful, restraining influence in the future life of the pupil.

In many instances the instruction in the class in biology might be supplemented by several talks by a conscientious and tactful physician. His voice on the pathology of sex would probably carry with it

the weight of professional authority. This would be more likely to impress boys and girls than the authority of the teacher of biology, because the physician is constantly dealing in a practical way with disease. Of course, a female physician should be invited to give instruction and warning to girls, and a male physician to boys.

The foregoing views are not in accord with those advocated by a recent writer on the sex problem. Dr. Foerster, of the University of Zurich, still advocates the old plan of reticence on this subject. He would trust to the development of a kind of spiritual mastery in the boy and girl that will enable them to "keep the body under" when adolescence dawns, and as it progresses. This spiritual mastery is to be attained through a "species of will-gymnastics." He says:—

"The outstanding feature of sexual education should not be an explanation of the sex functions, but an introduction to the inexhaustible power of the human spirit and its capacity for dominating the animal nature and controlling its demands.

"When young people have learned to appreciate the joy of such spiritual mastery, they have attained the highest possible immunity from sexual temptations. I have often found pleasure in telling boys entering their teens the story of Achilles — how his mother brought him up among girls, dressed as a girl, so that he might not have to go to Troy with the other Greek youths; but Ulysses had the war trum-

pet blown before the palace gates, when the maidens all fled terrified at the noise, while the young Achilles immediately felt for his sword. In the same manner, a boy of character will not show himself a coward when the animal impulses first make themselves felt, but will at once take to arms and realise that an opportunity has been given him to prove and perfect his courage.

“Young people are practically never deaf to such an appeal. They are more than ready to receive Nietzsche’s words: ‘Do not cast aside the heroic in thy soul!’

“In addition, I should like to say that this species of will-gymnastics seems to me to be quite as essential in the education of girls as in that of boys, and for the special reason that in the woman’s case it is necessary to work against the tendency towards a life of one-sided emotionalism. It is only by a training of the will that a real education of the emotional life can be accomplished. Regular practice in the controlling of bodily conditions and outward distractions prepares the way for a mastery of the emotions and for their noblest development; it enables them to become independent of external circumstances, of whims and moods, and to acquire concentration, force, and endurance. Such will-training protects a woman from the dangers which arise from her impulsiveness and suggestibility.”¹

¹ Foerster, *Marriage and the Sex Problem*, trans. by M. Booth, New York, 1912, pp. 177-178.

Much of this is true. But an essential part of the development of such spiritual mastery in the child is knowledge of himself. If he be informed on the nature of the sex functions, and of the consequences of their abuse, he will be more able to develop, and better prepared to exercise, that spiritual control which is so desirable and so necessary.

To all this biological and hygienic instruction must be added the moral and spiritual restraints as well. The scientific instruction prepares the way for an impressive moral lesson. It is well to call attention to the duty of raising the bodily organism to the highest point of efficiency as it conditions all other efficiency,—mental, social, æsthetic, moral, and religious. He who violates the laws of his bodily organism sins not only against his bodily nature, but against his whole being, as, by so doing, he reduces its total efficiency. Again, the individual must be made to realise that he does not live unto himself alone — that he is responsible to others for the use of his energies. Weakness on his part entails weakness on the part of others who may be his offspring. The moral aspects of the case ought to be especially brought out with pupils of the eighth grade. They are then old enough to profit by it. In all this the direct method must, on the whole, be used.

Christianity recognises our moral obligations with reference to the body. Paul pleads for its moralisation. The Corinthians were enjoined by him to renounce bodily vices, and were told that fornicators,

adulterers, and drunkards shall not inherit the kingdom of God.¹ The Galatians were exhorted to "walk in the Spirit"; by so doing "they would not fulfill the lust of the flesh." Whatever Paul may have meant by "the flesh," he included certain bodily vices among "the works of the flesh," such as adultery, fornication, uncleanness, lasciviousness, and drunkenness.² In a licentious age the great apostle called the attention of the early Christians to the fact that the body is a temple of the Holy Spirit, and that therefore it should be kept pure. "Know ye not," he says, "that your body is a temple of the Holy Spirit which is in you, which ye have from God?"³ He tells the Corinthians that the body is not for impurity, "but for the Lord; and the Lord for the body."⁴ He regards self-control as one of the fruits of the spirit.⁵

In first and second Peter also bodily virtue is commanded and bodily vice condemned. Christians are asked to arm themselves against fleshly evils,—lasciviousness, lusts, excess of wine, revellings, etc.⁶ The writer exhorts them to add to their faith virtue; and to virtue knowledge; and to knowledge self-control.⁷ He speaks of the punishment of the Lord upon those "that walk after the flesh in the lust of defilement."⁸ In short, Christian Ethics takes a lofty view of the bodily life. It should be

¹ I Corinthians v, vi, vii.

⁵ Galatians v, 22-23.

² Galatians v, 16 f.

⁶ I Peter iv, 1-4.

³ I Corinthians vi, 19.

⁷ II Peter i, 5-6.

⁴ I Corinthians vi, 13.

⁸ II Peter ii, 9-10.

obedient to the sovereignty of the spirit. It is also a temple of the Divine Spirit. We should, therefore, have regard for its sacredness. It is "for the Lord."

According to the sanest ethical teaching, then, parents and teachers should make the matter of "body-building" a matter of conscience with themselves and with the children under their care. To develop a wholesome regard for bodily well-being is to make long strides in moral progress.

In concluding these chapters on the bodily life, let us recall that cleanliness, self-control, and prudence in the regulation of all the bodily appetites and in our breathing and sleeping; also exercise, physical courage, and temperance — these are the virtues relating to the bodily life that we should teach children both in the home and in the school. And we should guard them against their opposites, the corresponding vices. This should be done, not merely incidentally, as occasion arises, but systematically. A careful study of their relation to different periods of the child's growth and unfolding should be made, and then, by systematic culture, making use of the hygienic, moral, and religious motives, we should seek to establish children in these important virtues and to teach them to shun the bodily vices. A graded scheme of virtues and vices to be dealt with is here suggested:

THE BODILY LIFE

III

VIRTUES	GRADE	
1. Cleanliness and tidiness	<i>a.</i> Hands <i>b.</i> Face <i>c.</i> Teeth <i>d.</i> Person — skin Clean and neat clothes and surroundings	I II III IV I II III IV
2. Self-control and prudence	<i>a.</i> Eating — quantity, quality, mastication <i>b.</i> Drinking — purity of water, mode of drinking <i>c.</i> Sleeping — proper amount, depth <i>d.</i> Breathing — temperature, freshness, purity, mode of breathing	I II III IV I II III IV
3. Exercise 4. Physical courage 5. Temperance 6. Chastity	<i>e.</i> Sexual virtues (cf. text)	I II III IV V VI I II III IV V VI VII VIII VII VIII
VICES	GRADE	
1. Uncleanliness and untidiness	<i>a.</i> Hands <i>b.</i> Face <i>c.</i> Teeth <i>d.</i> Person — skin Untidiness of clothes	I II III IV I II III IV
2. Lack of self-control, and imprudence	<i>a.</i> Eating — quantity, quality, mastication <i>b.</i> Drinking — purity of water, mode of drinking <i>c.</i> Sleeping — proper amount, depth <i>d.</i> Breathing — temperature, freshness, purity, mode of breathing <i>e.</i> Sexual vices (cf. text)	I II III IV I II III IV I II III IV I II III IV I II III IV VI VI VII VIII VII VIII
3. Indifference to and neglect of exercise 4. Cowardice 5. Intemperance 6. Impurity, smoking		

In her efforts to establish pupils in the virtues of the bodily life by means of the indirect method, the teacher will find the following stories and other selections helpful:

"The Doctor and Charlie Daniels," "Work," "Betty's Garden Party," "Miss Kate's Mottoes," and "A Boy Who Saved a Soldier," from *The Way of the Green Pastures, The King's Highway Series.* (The Macmillan Company, New York, 1916.)

"The Pig Brother," "Cleanliness," "Billy's Best Friends Punish Him," "The Man at the Helm," "A Song from the Suds," "A Shepherd Boy and a Giant," "The Boy Who Works," and "How the King Was Cured," from *The Way of the Rivers, The King's Highway Series.*

"The Golden Boy," "The Second Match," and "Tom Coward," from *The Way of the Hills, The King's Highway Series.*

"The Legend of St. George," "The Loss of the Drake," "Thora, an Orkney Girl," and "How to Keep Well," from *The Way of the Mountains, The King's Highway Series.*

"A Rill from the Town Pump," "The House We Live In," and "Walking in the Open Air," from *The Way of the Stars, The King's Highway Series.*

"The Story of a Poet and Story Writer," "Cyrus and His Grandfather," and "A Fight with a Demon," from *The Way of the King's Gardens, The King's Highway Series.*

"The Story of the Peasant Poet," "John Barleycorn," "A Costly Weed," and "Everybody's Enemy," from *The Way of the King's Palace, The King's Highway Series.*

"Billy, Betty, and Ben as Soldiers," "When Betty Closed the Windows," "A Brave Boy," "The Prince and the Lions," and "Foolish Fear," from *The Golden Ladder Book,*

Golden Rule Series. (The Macmillan Company, New York, 1913).

“The Invaded City,” “Feigned Courage,” “The Wolf and the Fox,” “Tending the Furnace,” “The Camel’s Nose,” “A Brave Scot,” “Red Stars and Black,” “The School Picnic,” and “The Greedy Antelope,” from *The Golden Path Book, Golden Rule Series*.

“The Choice of Hercules,” from *The Golden Door Book, Golden Rule Series*.

“The Apostle of the Lepers,” and “Billy’s Football Team,” from *The Golden Key Book, Golden Rule Series*.

“Father William,” “Billy’s Prize Essay,” “The Disenthralled,” and “The Priest and the Mulberry Tree,” from *The Golden Word Book, Golden Rule Series*.

“The Loss of the Ocean’s Pride,” “A Bard’s Epitaph,” and “The Boy and the Cigarette,” from *The Golden Deed Book, Golden Rule Series*.

“Three Ways to Build a House,” from *Tales of Laughter*, by Kate Douglas Wiggin and Nora Archibald Smith. “The Little Coward,” by Ann and Jane Taylor.

Charles Kingsley’s *Water Babies*, Chapter I. “The Influence of a Clean Face,” by Thomas DeWitt Talmadge, in *Prose Every Child Should Know*, edited by Mary E. Burt. “The Little Bat who wouldn’t go to Bed,” from *Among the Forest People*, by Clara D. Pierson. “The Rat and the Oyster,” from *Talking Beasts*, by Kate Douglas Wiggin and Nora Archibald Smith. The Story of King Arthur, from Bulfinch’s *Age of Chivalry*.

“Friends and Foes,” from *Down to the Sea*, by Wilfred T. Grenfell. “Looking out for the Men Ashore,” from *The Harvest of the Sea*, by Wilfred T. Grenfell. “Circe’s Palace,” from Hawthorne’s *Tanglewood Tales*. “Why He Failed,” from *Stepping Stones to Manhood*, by William P. Pearce.

Apply thy heart unto instruction,
And thine ears to the words of knowledge.

— *Proverbs xxiii, 12.*

Let each man prove his own work.

— *Galatians vi, 4.*

Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

— *Luke viii, 18.*

He that endureth to the end, the same shall be saved.

— *Matthew x, 22.*

Let patience have its perfect work.

— *James i, 4.*

And ye shall know the truth, and the truth shall make you free.

— *John viii, 32.*

So teach us to number our days,
That we may get us a heart of wisdom.

— *Psalm xc, 12.*

Lord, let me make this rule
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

— *Maltbie Davenport Babcock.*

CHAPTER VII

THE INTELLECTUAL LIFE

THE child is a rational being with capacities to know. It is his duty to acquire knowledge. It is a duty that he owes to himself as well as to others. According to Professor Adler, the teacher can best lead him to a recognition of this duty by showing him that knowledge is a means to nearly all the ends at which men aim. This, he says, might be illustrated first by calling attention to the mere material ends of life; how in the effort to provide for our most immediate wants, such as those of the body, the man of knowledge has the advantage over the man of ignorance. He who knows how to do things succeeds where he who is ignorant fails. The child in the upper grades at least is sufficiently self-centred to appreciate that which will prove an advantage to himself in the struggle for existence awaiting him; hence it is well to emphasise the advantages of knowledge and the handicaps of ignorance.

But gradually the higher interests of the child can be appealed to — the social interests. Knowledge is a means to social recognition and position. The child soon learns that he is not to be merely a bread-

winner; that other possibilities are open to him by virtue of his social nature. As he matures he grows sensitive to social appreciation, and he finds that knowledge is a means to social esteem and distinction. Ignorance is usually rewarded with contempt, or at best with a pity that humiliates its object. Furthermore, at an age when the child is in the upper grades of school, he begins to realise, in a more or less pronounced manner, some at least of the joys of knowledge—joys that constitute in themselves a sufficient reward for the labour of acquiring it. And, finally, as he approaches middle adolescence, when the altruism of his nature is very manifest, the service that knowledge will enable him to render to others can be used as an appeal to encourage him to serious effort in its acquisition.¹ In short, the more the child can be made to realise the truth of Bacon's famous maxim: *Knowledge is Power*—power which makes in every way for the highest self-realisation, both of the individual and society—the more will he take a moral attitude toward its acquisition.

In the acquisition of knowledge certain habits of will and forms of conduct are necessary for the best results. When viewed from the moral standpoint they become virtues. It is the function of those who teach elementary morals to establish the pupil in these virtues. To this end, we must know what they

¹ Compare Adler, *The Moral Instruction of Children*, New York, 1901, pp. 182-184.

are, something about their nature, and how they can best be developed in the child.

The first virtue which naturally suggests itself is *industry*. Nothing of consequence to the intellectual life can be accomplished without this cardinal virtue. Earnest and systematic application of the intellectual powers to the attainment of knowledge is essential to success. It is very important that we should begin at the outset to develop in the child the power of systematic and steady application as against sporadic effort. And, in doing this, a fundamental law of the mind will greatly assist us in our work. This law is the law of human interest. This interest must be maintained and increased. It must be converted into voluntary interest. If we can genuinely interest the child in the subject with which we desire him to be concerned, industry will follow naturally. This is a psychological law which we must recognise, and so far as we ignore it our efforts will not prove fruitful. To develop such interest it is necessary to make the lesson attractive; it must be in some manner pleasing. Now if the matter of industry is to be brought before the child as a moral obligation, it should be presented here also in an interesting manner. The advantages and rewards of industry, and the disadvantages and penalties of indolence, as mentioned above, should be brought to his attention in a manner that will appeal to the child, and no better method can be adopted than the story method. Children delight in stories of achievement,

and to read or tell stories of rewarded labour and of punished indolence on the part of children will not fail to interest them and tends to lead them to practice this prime virtue of the intellectual life.

A second important virtue of the intellectual life is *accuracy*. Accurate perception, accurate memorising, accurate thinking, accurate reasoning, and accurate speaking are necessary for the best intellectual development. If one of the ends of such development is knowledge of the truth, such accuracy, of course, is an essential condition. This matter should be made, as far as possible, not merely an intellectual obligation with the pupil, but a moral obligation as well. It is a matter of honesty with himself and honesty with others. It is not a matter of moral indifference. Indeed we will find that training the child in intellectual accuracy, or indulgence in intellectual inaccuracy, will have an important influence on his moral nature. Intellectual accuracy is closely related to truthfulness and honesty; and intellectual inaccuracy is closely related to falsehood and dishonesty.

But how shall this virtue of accuracy be cultivated? We should call attention to the serious consequences of *inaccuracy* by having the child read some story of real life, such as the wreck of a railroad train, with its loss of life, due to the inaccuracy of the man who framed the time schedule, or to the inaccuracy of a telegraph operator, or of a train despatcher. Or, a story involving serious loss in financial matters, due

to inaccurate calculation, may be used. Or, to bring the subject closer home, a story of the loss of a school prize because of inaccurate work. The rewards and honours of accuracy must be emphasised in a similar manner. With older children the importance of accuracy should be especially dwelt upon; for, since the large majority of them enter upon their vocational life after leaving the elementary schools, the significance of intellectual accuracy in all industrial and commercial life can be presented at this time with excellent effect. The primary aim of intellectual development is the acquisition of knowledge, and inaccurate knowledge is a paradox. It is not knowledge at all, it makes against knowledge. Error is the result of inaccuracy, and error is a serious intellectual evil which is often closely related to moral evil.

In dealing with inaccuracy it will be found that it is often due to another evil, namely, carelessness. In some respects, indeed, it is a form of carelessness. Such carelessness easily becomes habitual and should be vigorously taken in hand. It should be corrected, not merely as an intellectual expediency, but as a moral obligation as well.

Thoroughness, though closely related to accuracy, differs from it. One may be accurate as far as he pursues a subject and yet not be thorough in dealing with it. Thoroughness leads to mastery of a subject, and is a prime virtue of the intellectual life. The child should be taught to master his lessons. If he be once convinced that knowledge is power,

as explained above, it is easy to show him that thorough knowledge is still greater power; it will be easier to lead him to an appreciation of the moral attitude toward this intellectual quality, and he will soon see the value and obligation of thoroughness as a virtue, and the evil consequences of its opposite. According to the old adage: "What is worth doing at all is worth doing well"; and if the child sees the advantage of so doing, and the disadvantages of the opposite, our task of cultivating this virtue will be greatly lightened. Well-selected stories will assist greatly in accomplishing this end.

Perseverance is another requisite in the intellectual life. The child is often easily discouraged. Frequently the task is hard, or it is more or less unpleasant, and it requires persistent effort to accomplish it. "He that endureth to the end, the same shall be saved"¹ is as true intellectually as it is spiritually. To develop a spirit of perseverance is part of our work as teachers of elementary morals. To strengthen the child's resolution to conquer difficulties, to overcome obstacles, this is part of our office. He should be encouraged to persist by calling his attention to the delights of triumph, the glory of victory, the rewards of success. "To the persevering mortal the blessed Immortals are swift," says Zoroaster. But not only do the Immortals honour him, but mortals also bestow on him their approval and esteem. These are among the sweetest rewards of

¹ Matthew x, 22.

perseverance, and the child will be influenced by them. The moral aspects of perseverance will soon be perceived by him under such circumstances. Splendid examples of men, women, and children who have succeeded through perseverance, not only in the intellectual but also in other spheres of human activity, are available for the development of this virtue.

Patience is necessary for persistence as well as for the realisation of other intellectual virtues. This virtue, which the New Testament writers commend so highly, in the pursuit of the spiritual calling, is a princely virtue in our intellectual pursuits. Michael Angelo once said that genius is infinite capacity for taking pains. Some capacity for taking pains is necessary for any genuine intellectual work, and this means that we must have patience. In the child's desire to realise immediate results he often grows impatient. He does not like to bother with the means, time, and effort necessary to accomplish his task. A short cut is his preference. But a short cut to the goal is often impossible, and the child must be developed in patience with slow progress and in dealing with hard and sometimes not altogether agreeable tasks. Here again, in endeavouring to cultivate a moral attitude toward this important requisite in the intellectual life, we must have due regard to the child's interests. If we can pleasantly relate this virtue to his work by pointing out its bearings on the interests which he highly prizes, and the interests which, in his further development, he will

prize still more, then he will respond more readily to the demands for patience which his immediate work makes upon him. It is, of course, very important that the parent and teacher be on their guard in trying to establish children in the virtue of patience. There is a strong temptation to become impatient with the child's impatience. To learn to wait is difficult for the child and it is difficult for the parent and teacher to wait for the child to acquire this virtue. In dealing with this virtue self-discipline is demanded of those in charge of the training of the young. One must rule one's own spirit if he would be successful in helping children to rule theirs. Parents probably err here more frequently than teachers. Commonplace as may be the exhortation about the power of example, parents and teachers should remind themselves over and over again that they should be models of patience. If they fail to prove such models, they will soon become aware of the truth of Locke's words: "Ill patterns are sure to be followed more than good rules." If we can re-enforce the lesson of patience illustrated in a good story by the example of patience illustrated in the life of parent or teacher the lesson becomes more than doubly effective. Where the vice abounds such teaching will be transforming in its power.

Self-reliance will be recognised at once as another virtue of paramount importance in developing the intellectual life. Childhood is a period of dependence, and from birth, for many years, the child is

largely dependent upon others for much that concerns his fundamental interests. This develops a tendency to rely upon others in matters in which he is capable of helping himself. It is not to be wondered at, therefore, that in the difficulties which he encounters in school in his efforts at self-development, under the guidance of the teacher, when he confronts a difficult task that he should resort to the teacher, or to his more proficient schoolmates, or to his parents, for help. This tendency is so marked and widespread among children that its correction becomes a serious problem. No child should be allowed to go through school constantly leaning on others for support. If there be no other way of curing him of his dependence, he should be shamed out of it if possible. Self-reliance is such a necessary virtue that the parent and teacher can afford to put forth special effort to cultivate it in the child. We can largely measure the individual's success or failure in every walk of life by means of this virtue. "Welcome evermore to gods and men is the self-helping man. For him all doors are flung wide. Him all tongues greet, all honours crown, all eyes follow with desire." These words of Emerson are not really extravagant, and in teaching the child to form the habit of self-reliance we should show him that they are true. Especially in the upper grades a presentation of the virtue illustrated in the lives of self-reliant men and women, not only in intellectual pursuits, but in others also, cannot fail to have a salutary

effect. Short biographical sketches of such men and women will prove very effective.

Love of truth is a virtue that ought to be developed in all. It pertains more especially to more mature years than to those with which we are dealing. However, even here, and especially in the upper grades, it might be fittingly dealt with. Children are partisans and dogmatists. Their partisanship is strong, and their dogmatism instinctive and naïve. Attention should be called to the dangers of our intellectual life of prejudice and unwarranted assumption. It can be shown how this frequently leads us into error, which of course is opposed to one of the chief ends we aim at in intellectual development, namely, the knowledge of the truth. Prejudice, even in the child, is often so subtle that it is not an easy vice to deal with; but the fact that it exists more or less in all should not be overlooked, and it is well to treat of it, not merely as an intellectual fault, but also as a moral fault.

But finally, knowledge is not an end in itself; it is a means to an end, and the ultimate end is the highest well-being of the individual and society. So that another virtue belongs to the intellectual life, and that virtue is *wisdom*. It is a virtue commended by sages and philosophers. Wisdom is the right use of knowledge, such as will make for the realisation of the highest good. It is not the gift of the gods, but, like other virtues, is an acquisition, a development. It is the result of reflection and discipline. We do

not look for much wisdom in the child, for he naturally acts with reference to immediate rather than ultimate ends. Wisdom is pre-eminently a virtue of maturer years, and, in its stricter meaning, can hardly be dealt with except with older children. But we can at least teach the child that knowledge is power to be used for worthy ends — for such good ends as pertain to the bodily, social, moral, and spiritual welfare of himself and society; and in doing this we must, of course, represent these ends in the most concrete manner possible, and in accordance with interests as they bear on his life at the particular period with which we are dealing. Examples of wise and foolish action should be used in dealing with this virtue and its opposite.

Of all the institutions that have to do with child-life the school is the one primarily in charge of his intellectual training. Hence a great responsibility with reference to the development of these virtues rests upon the teacher. Of course much is done by way of training the child in the intellectual virtues in connection with the regular work of the school. But this should be supplemented by systematic instruction according to the story method. Parents also should appreciate their part in this responsibility. They, too, should encourage the child to cultivate the virtues of industry, accuracy, thoroughness, perseverance, patience, self-reliance, love of truth, and wisdom. They condition his intellectual progress, and he should be taught to develop a moral attitude

toward his school work. Co-operation between parent and teacher is highly desirable in establishing the child in the virtues of the intellectual life.

In dealing with these virtues and the corresponding vices the following graded scheme will be found helpful:

	VIRTUES	GRADE
1. Industry		I II III IV V VI
2. Accuracy		I II III IV V VI
3. Thoroughness		I II III IV V VI
4. Perseverance	{ a. In a hard task b. In an unpleasant task	III IV V VI
5. Patience	{ a. With slow progress b. In hard work c. In unpleasant work	III IV V VI
6. Self-reliance		III IV V VI
7. Love of truth and knowledge		VII VIII
8. Wisdom — right use of knowledge		VII VIII

	VICES	GRADE
1. Indolence		I II III IV V VI
2. Inaccuracy		I II III IV V VI
3. Superficiality	{ a. Shirking b. Memorising and not understanding	I II III IV V VI
4. Instability — lack of perseverance		III IV V VI
5. Impatience	{ a. With slow progress b. In hard work c. In unpleasant work	III IV V VI
6. Undue dependence upon others		III IV V VI
7. Prejudice	{ a. Prejudging b. Seeing what we want to see, and not the facts — bias	VII VIII
8. Foolishness — wrong use of knowledge		VII VIII

The following list of stories and selections will be found helpful in this connection:

"How Rex Did His Best," "A Song of School," "The Hard Lesson," "Going to School," "An Emperor in School," "The Story of Richard Whittington," and "The Fun of Not Going to School," from *The Way of the Green Pastures*.

"A Mother's Story," "How the Birds Build Their Nests," "The Courage Country," "The Story of Daniel," and "The Jack-O'-Lantern," from *The Way of the Rivers*.

"The Golden Boy," "The Water Lily," "The Second Match," and "Tom Coward," from *The Way of the Hills*.

"The Venerable Bede," "Field Teachers," and "Find a Way or Make It," from *The Way of the Mountains*.

"The Merchant," "Franklin's Boyhood," and "Little Daffydowndilly," from *The Way of the Stars*.

"An Ambitious Youth," "A Truth Seeker," and "The Great Reformer," from *The Way of the King's Gardens*.

"A Great American—A Man of Wisdom," "The Famous Rugby Master," and "A Lover of Knowledge," from *The Way of the King's Palace*.

"To Mother Fairie," "The Cat and the Fox," "Daffydowndilly," "How Audubon Came to Know About Birds," "The Ant and the Cricket," "Climbing Alone," "Work," "The Little Spider's First Web," "Little by Little," and "The Story of a Sea Gull," from *The Golden Ladder Book*.

"The Black Prince at the Battle of Crécy," "The Village Blacksmith," "The Snail and the Rose Tree," "The Cadmus of the Blind," "The Builders," "Haarlem's Boy Hero," "Waste Not, Want Not," "Blunder," and "Sir Lark and King Sun," from *The Golden Path Book*.

"The School Children's Friend," "The Waste Collector," "Ben Franklin's Wharf," "Columbus," "The Ants and the Grasshopper," "Industry of Animals," "Napoleon and the Alps," "Arachne, the Boastful," "A Scottish Champion,"

"Buckwheat," "Pietro da Gortona," and "Miles Standish," from *The Golden Door Book*.

"Louis Pasteur," "Robert Fulton," "The Lion and the Cub," and "Jean Louis Rodolphe Agassiz," from *The Golden Key Book*.

"The Glove and the Lions," "Two Kings," "Lady Clare," and "If I Were a Voice," from *The Golden Word Book*.

"Ozymandias," and "The Great Stone Face," from *The Golden Deed Book*.

"The Industrious Mannikins," by Grimm. "The Two Gardens," by Ann Taylor. "The Pot of Gold," from *Children's Classics in Dramatic Form*, Book II, by Augusta Stevenson. "The Nail," by Grimm. "The India-rubber Man," from *Stories of Great Americans*, by Edward Eggleston. "The Hill," from *The Golden Windows*, by Laura E. Richards.

"How the Camel Got His Hump," from *Just So Stories*, by Rudyard Kipling. Grimm's "The Spindle, the Needle, and the Shuttle." "Story of Prometheus, Chapter VII of *The Water Babies*. "Boots and his Brothers," from *Folk Stories and Fables*, arranged by Eva March Tappan. Æsop's "The Hare and the Tortoise." Story of Helen Keller. "The Monkey and the Cat," from *The Talking Beasts*. "The Boot-black from Ann Street," from James Baldwin's *American Book of Golden Deeds*.

"Chin-Chin Kobakama," from *Tales of Laughter*. "The King and his Three Sons," in *Stories from the Classic Literature of Many Lands*, edited by Bertha Palmer. "The Sailor Man," from *The Golden Windows*. "The Eagles," from William J. Long's *Wilderness Ways*, p. 104. "A Lincoln Story," by U. S. Grant, in *Prose Every Child Should Know*. Longfellow's "Excelsior." "The King and his Hawk," in *Fifty Famous Stories Retold*, by James Baldwin.

"The Brave Martinel," from Charlotte M. Yonge's *Book of Golden Deeds*.

Story of the Doasyoulikes, Chapter VI of *The Water Babies*. "Prince Vivien and Princess Placida," from Andrew Lang's *Green Fairy Book*. Story of Sir Thomas Moore. "Lady Eleanor's Mantle," by Nathaniel Hawthorne. "The Fool's Prayer," by Edward Roland Sill. "The Watering of the Saplings," in *Stories from the Classic Literature of Many Lands*.

Children, obey your parents in the Lord: for this is right.
—*Ephesians vi, 1.*

Honor thy father and thy mother.

—*Exodus xx, 12.*

He that uttereth truth showeth forth righteousness.

—*Proverbs xii, 17.*

I hate every false way.

—*Psalm cxix, 128.*

Even a child maketh himself known by his doings,
Whether his work be pure, and whether it be right.

—*Proverbs xx, 11.*

Hatred stirreth up strifes;
But love covereth all transgressions.

—*Proverbs x, 12.*

Behold, how good and how pleasant it is
For brethren to dwell together in unity!

—*Psalm cxxxiii, 1.*

It is more blessed to give than to receive.

—*Acts xx, 35.*

He that loveth not his brother whom he hath seen, cannot
love God whom he hath not seen.

—*I John iv, 20.*

Unselfish living, which is so nearly the sum of moral living,
is almost exclusively confined to family life. Here the
unselfish life is almost a matter of course. It is this
fact which gives the family its importance as a moral
institution.

—*Professor Borden P. Bowne.*

CHAPTER VIII

THE SOCIAL LIFE — THE FAMILY

THE child is by nature a social being, and, as such, he sustains a variety of relations to others constituted like himself. He is not like the famous Crusoe, alone on an island, working out his destiny regardless of his fellows. He is born into society, and from birth till death he is hemmed in by a network of social relations. All these relations come under the moral ideal, and are subject to moral law. Hence, duties in the social sphere are as manifold and complex as social relations themselves. It is in this sphere that he finds his largest field of moral activity.

Certain institutions are the outgrowth of our social nature, such as the family, the school, and the community organised under custom and law. The child realises his largest life and his best self through these institutions. With one or more he is in constant interaction, and these interactions are governed by moral law. They involve moral obligations. In other words, duty is associated with all family, school, and community life.

In treating of morality and religion in the social sphere it is well to follow the natural order. The child is born into the family, and his first interactions

are with father and mother, with sister and brother. Certain moral obligations grow out of these relations, the observance of which is absolutely necessary for the best development of the family as well as for the best development of the individual, such as obedience, truthfulness, honesty, kindness, courtesy, love, etc. Indeed, the family could not exist at all without realising, to some degree at least, these obligations. The corresponding vices make for its destruction.

The family is a great moral institution, and its value for the idealisation or moralisation of society cannot be overestimated. It is here that the individual learns his first moral lessons, and is thus prepared for the larger social and moral life of the school, the community, and the state. It is here, for example, that he first becomes conscious of the existence of laws that govern human action, and is counselled and warned to conform to them. For a time the parents' command is law to his will. He learns the lesson of obedience, and when he emerges from the family into the community, he is in a measure prepared to obey the commands of the community which come to him in the form of conventions and customs, and also those of the state, which come to him in the form of statutes or laws. And as obedience to his parents' command gradually takes on more and more of a moral character, the way is prepared for the child's recognition of obedience to social custom and to civil and political laws, not merely as a matter of compulsion or necessity, but as

a matter of moral obligation. And what is true of the obligation of obedience is practically true of all other social obligations. The child's moral relations to the family prepare him for his moral relations to society.

One of the fundamental virtues growing out of the child's family relations is *obedience*. The parent is both the natural and legal guardian of the child. As such he is responsible for its well-being. To this end his will becomes law to the child, and it is the child's duty to obey. It is unfortunate that, in the imperfect state of society, the parents' will is, in so many instances, unworthy. Still, until the child reaches a certain age and a certain state of maturity, it is, as a rule, his duty to obey. This age and state hardly occur before the fifteenth year. Hence this virtue may be categorically affirmed in dealing with children. It is absolutely essential to the existence of the home. There could be no home without it. More or less unity and harmony are necessary to constitute a home. This means that law must prevail, and the law is the parents' will. Disobedience to it means lawlessness, and gross and constant disobedience means social chaos or anarchy within the precincts of the home, and the defeat of the moral ends which the home should realise. Such filial obedience is an important factor in the child's moral unfolding. It develops self-control, a most essential virtue, as we have already seen in considering the moralisation of the bodily life; and the more worthy the parents'

commands, the sooner is obedience followed by respect and reverence for the law and the lawgiver, respect that is highly desirable, and the development of which should become one of the ends aimed at by parent and teacher. Furthermore, as already observed, a training in family obedience prepares the child for a larger and more vital obedience in his interaction with the school, community, and state. It makes for good citizenship, for the practice and love of social order. So also does it prepare the way for that period of development in youth when the individual awakens to the consciousness that he is a law-giver unto himself — when, in the maturer exercise of his functions as a moral personality, he evaluates ideals of conduct, and imposes them upon himself as laws to his will.

It ought not to be such a difficult matter to secure obedience on the part of the child as it sometimes proves. By virtue of his race connection the child is predisposed to obey. As far back as we can trace the history of man he has existed under some form of organised life, which means that he has been subject to command or law. The child has this background of the race as a kind of inheritance, and therefore he comes into being with a predisposition to obey. Referring to Dr. Montessori, Dorothy Canfield Fisher says: —

“ She tells us just as forcibly that the children prefer right, orderly, disciplined behaviour to the unregulated disobedience which we slanderously insist

is their natural taste. As a result of her scientific and unbiased observation of child life she informs us that our usual lack of success in handling the problems of obedience comes because, while we do not expect a child at two or three or even four to have mastered completely even the elements of any other of his activities, we do expect him to have mastered all the complex muscular, nervous, mental, and moral elements involved in the act of obedience to a command from outside his own individuality.

"She points out that obedience is evidently a deep-rooted instinct in human nature, since society is founded on obedience. Indeed, on the whole, history seems to show that the average human being has altogether too much native instinct to obey any one who will shout out a command; and that the advance from one bad form of government to another only slightly better is so slow because the mass of grown men are too much given to obeying almost any positive order issued to them. Going back to our surprised recognition of the child as an inheritor of human nature in its entirety, we must admit that obedience is almost certainly an instinct latent in children."¹

Another fundamental virtue of family life is *truthfulness*. No family could exist on the basis of a lie. Truth is necessary to hold human society together in any kind of relation that is worth while. Truth in speech, truth in action, "truth in the inward parts,"

¹ Fisher, *A Montessori Mother*, New York, 1912, pp. 159, 160.

— these must be developed in the child, and this is no easy task. It is often difficult to determine what is really a lie in the child's conduct. Our moral and religious training ought to rest upon a careful study of the psychology of children's lies. Parents and teachers should study the psychology of fancy as it functions in the child; of illusions, of make-believe, or the tendency to dramatic action so characteristic of children. This will at least save them from what is too often a severe and unjust judgment in regard to the child.¹ They should also carefully consider the pathology of lying, which will increase their charitableness. But after making all allowance for what may not really be regarded as lying, children do lie in a really ethical sense, and often with amazing ease and unconcern. So that the matter of truth telling, which is so vital to the peace and happiness of the family, should be tactfully but vigorously dealt with.

The subject of truthfulness is referred to again in the chapters dealing with the morals of the school and the community. What is said there will apply also to the home. So far as parents and teachers deal with this virtue as it relates to the family, they cannot be too careful. One of the best methods here is the indirect method. Let the children read stories of family life, which bring out the rewards of truthfulness and the penalties of lying, and let the

¹ Parents and teachers should read the remarks on children's lies in Sully's *Studies in Childhood*, New York, 1890, p. 251f., and in Hall's *Educational Problems*, Vol. I, Chapter VI, and the literature to which they refer.

teacher be sure that every child thoroughly apprehends the import of such stories. She should also try to strengthen the impression made by narrating one or more stories of a character similar to those read in the class.

Honesty is a third virtue which relates to the moral life of the family. It is closely related to truthfulness, and much that has been said about the one applies equally to the other. Of its importance as a social virtue, and of dishonesty as a social vice, we can speak to better advantage in dealing with them in connection with the virtues and vices of the community, for here they assume much larger, and, in a sense, more significant proportions. Still they should be duly emphasised in their relation to family life.

Helpfulness in the family is another virtue in which children need to be established. Some one has said that we are all as lazy as we dare to be. The majority of us would hardly admit this statement to be true. But it is not a libel on child nature to say that the average child is disposed to be lazy with reference to helping in home work. During his earliest years so much is done for him, and so much of the general housework is done by others, that, when a little later he is called upon to share in it, it is more or less irksome to him. Furthermore, play is so instinctive and enjoyable in childhood that work, which interferes with play, is usually not relished very much. But a child ought to be taught to be helpful in the home, to make his contribution, be

it ever so modest, to the household work. This is a very important matter in the homes of the poor, where the child can often be of great service to the mother. It is well to cultivate in all children, rich and poor alike, the spirit of service. Such a spirit is ethical and religious through and through. Christianity pre-eminently enjoins a life of service, and nowhere can the child be better introduced to this kind of life than in the home. That this is possible, even among very young children, has been demonstrated in the *Casa dei Bambini* of Montessori. In these "Houses of Childhood," it is quite remarkable how the spirit of helpfulness is developed in the child, and there is no reason why this spirit should not be active in the home. Mrs. Fisher, who made a special study of the "Houses of Childhood," says:—

"The children have the responsibility not only for their own persons, but for the care of their Home. They arrive early in the morning and betake themselves at once to the small washstands with pitchers and bowls of just the size convenient for them to handle. Here they make as complete a morning toilet as any one could wish, washing their faces, necks, hands, and ears (and behind the ears!), brushing their teeth, making manful efforts to comb their hair, cleaning their finger nails with scrupulous care, and helping each other with fraternal sympathy. It is astonishing (for any one who had the illusion that she knew child nature) to note the contrast be-

tween the vivid purposeful attention they bestow on all these processes when they are allowed to do them for themselves, and the bored, indifferent impatience we all know so well when it is our adult hands which are doing all the work. The big ones (of five and six) help the little ones, who, eager to be "big ones" in their turn, struggle to learn as quickly as possible how to do things for themselves.

"After the morning toilet of the children is finished, it is the turn of the schoolroom. The fresh-faced, shining-eyed children scatter about the big room, with tiny brushes and dustpans, and little brooms. They attack the corners where dust lurks, they dust off all the furniture with soft cloths, they water the plants, they pick up any litter which may have accumulated, they learn the habit of really examining a room to see if it is in order or not. One natural result of this daily training in close observation of a room is a much greater care in the use of it during the day, a result the importance of which can be certified by any mother who has to pick up after a family of small children."¹

Courtesy, or good manners, is a virtue of which we shall have more to say in connection with the virtues of the school and of the community. But it is a virtue that eminently belongs to the home. It is not only an æsthetic imperative, but a moral and religious command as well. In its highest form it is an expression of the moral and religious spirit. It is a

¹ Fisher, *A Montessori Mother*, New York, 1912, pp. 34-35.

manifestation of our good will in what we deem to be proper or fit conduct, and it is therefore Christian in its character. It is another adaptation of the Christian law of love. Paul recognised this, and, in writing to the Romans, he asks them to "be tenderly affectioned one to another; in honour preferring one another."¹ And again, he writes to the Philippians, "Do nothing through faction or vain-glory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."² Where should such conduct prevail more than in the home? Who is more worthy of the child's courtesy than father and mother, or brother and sister? Our family relations should be cast in fitting mould. The moralising effect of good manners in the home is not appreciated enough. Parents are not fully alive to their ethical value, and often the task of training the child in courtesy as it should prevail in the home devolves upon the school. Boorishness and vulgarity are closely allied to evil. Gentle manners and refinement are intimately related to good. Elementary moral and religious education should reckon with this fact, and should make provision for training the child in courtesy and gentility in the home. This can be done largely in connection with the manners which he is called upon to practice in the home and schoolroom, and to this end parents and teachers

¹ Romans xii, 10.

² Philippians ii, 3-4.

should acquaint themselves with and practice the code of etiquette that prevails in cultured society, at least so far as this has to do with the more fundamental modes of social interaction, so that they will not only be examples to the children, but will be able to acquaint them with the code and practice them in it. Lessons should be taught also by means of story literature which tell of polite and impolite children. More or less direct instruction is necessary here. For example, the meal is such a valuable social institution that it ought to be refined and moralised as much as possible. Good table manners ought to be taught in the home. To familiarise children with table etiquette requires more or less of the direct method. This instruction may be supplemented by lessons in story form which treat of well- and ill-bred children. The meal can be made a great moral factor in the life of the home, and anything that tends to refine it makes for the moral welfare of the family. The parent should not overlook the importance of the etiquette of the home and of establishing the child in the virtue of courtesy and in the practice of gentle manners.

Another splendid virtue that ought to be developed in the child in his relation to the home is *gratitude*. Especially in his relation to his parents is this virtue to be exercised. He owes so much to them for their kindness and care — for the general providence which they exercise over his life — that gratitude is one of the pre-eminent moral obligations in

the child's more mature life. In the earlier years the child accepts all of this care and kindness as a matter of course; but gradually he can be made to appreciate the sacrifice and love that are involved in much of it, and grateful feelings can be awakened. There is great need of cultivating filial gratitude; for, in many cases, the heartless inappreciation of children in the face of great love and sacrifice on the part of parents makes the soul sick. Ingratitude is a base vice, and it seems especially base in the relations of children to father and mother.

“ How sharper than a serpent’s tooth it is
To have a thankless child.”

Love for parents, of course, is natural to children, but as natural it is non-moral. When it represents an attitude of will, it becomes moral. In developing the child in all the virtues of the home the parent is really developing the child in filial love. True love is the crowning grace and virtue of the soul in all forms of social life, and nowhere should it abound more than in the home. By virtue of the child's peculiar relation to his parents he is under special obligations to love them, and the same thing is true with reference to his relation to brother and sister. As love is “ the greatest thing in the world,” so is it the greatest thing in the family. It makes for all of the other virtues. It leads to willing obedience; to truthfulness, for it “ rejoiceth in the truth ”; to sympathy and helpfulness; “ it suffereth long and is

kind"; it bears all things and endures all things. "Love never faileth." And all this is exceedingly necessary in the family. When love abounds in the family, there is unity, harmony, and moral progress. It recognises the mutuality of interests, and all labour toward a common end. Hence anything that can be done by the parent and teacher to promote love in the home by establishing the child in this supreme virtue represents a decided moral and spiritual gain, and its influence extends far beyond the immediate boundaries of the home. Here again the story method will be found most effective. There are many beautiful stories of home life of which we can avail ourselves to bring this virtue before the child. We should familiarise ourselves with such literature.

Another virtue relating to the family is *loyalty*. Professor Royce seems to regard loyalty as comprehending the whole life of morals.¹ Whether this be so or not, loyalty is certainly a cardinal virtue, and loyalty to the best life of the family and to its highest ideals is an important moral obligation. To be true to those who love us most, to be mindful of their interests, and to guard their honour — to do all this is to live a wholesome moral life. The boys and girls who possess this virtue of loyalty to the home have a great safeguard against the evil of the world when other safeguards give way. It often serves as a check to temptation. They will often think twice before doing a thing that they feel sure

¹ Royce, *The Philosophy of Loyalty*, New York, 1909.

would bring discredit or disgrace upon the family. A keen sense of family honour is a good thing, and parent and teacher should aim to establish the child in this virtue. Especially should this virtue be brought impressively to their attention in the later years of childhood, just before many children enter upon their vocational course, or leave the home for the private school.

In teaching the virtues of the home, then, obedience, truthfulness, honesty, courtesy, helpfulness, gratitude, love, loyalty, and their corresponding vices should be dealt with. These virtues make the home the most blessed place on earth, a place of peace and joy, a place of sweetest and purest fellowship. Much can be done to moralise the home, and the parents and teachers who labour toward this end will have as their reward the consciousness that they have done something to idealise one of the most vital and sacred institutions of the race.

Christianity places a high moral value on the home, and all of the social virtues emphasised above are in harmony with the spirit of the Christian law of love. Jesus himself had a profound appreciation of its sacredness, and regarded it as an important ethical institution. Professor Peabody rightly says, that Jesus generally uses the family relationship "as the type which expresses all that was most sacred to his mind. His entire theology may be described as a transfiguration of the family. God is a Father, man is his child; and from the father to the child there is

conveyed the precious and patient message of paternal love. When the prodigal boy, in that parable which most perfectly tells the story of the sinning and repentant life, 'came to himself,' his first words were, 'I will arise and go to my father'; and while he is yet afar off, the waiting father sees him coming and is moved with compassion. Repentance, that is to say, is but the homesickness of the soul, and the uninterrupted and watching care of the parent is the fairest earthly type of the unfailing forgiveness of God. The family is, to the mind of Jesus, the nearest of human analogies to that Divine order which it was his mission to reveal."¹

The family virtues mentioned above, in which our children are to be established, are Christian virtues. They make for the building up of the child in Christian character. God is in the home where parental love and such filial virtues abound, and such a home becomes a veritable paradise. It is the symbol of the heavenly home — the Father's house — in which true fellowship abounds. Such a home is worth striving for. It represents the highest values, the moral and spiritual values, which alone abide.

In our efforts to establish children in the virtues of the family life the following graded scheme is recommended for adoption:

¹ F. Peabody, *Jesus Christ and the Social Question*, New York, 1901, p. 147.

a. RELATION TO PARENTS

VIRTUES	GRADE
1. Obedience, discipline	I II III IV
2. Respect	III IV
3. Truthfulness	I II III IV
4. Honesty	I II III IV
5. Good manners	I II III IV
6. Helpfulness — assisting in home duties	I II III IV V
7. Love — filial affection	V VI VII VIII
8. Gratitude	V VI VII VIII
9. Loyalty — regard for family honour	VII VIII

VICES	GRADE
1. Disobedience	I II III IV
2. Disrespect	III IV
3. Untruthfulness	I II III IV
4. Dishonesty	I II III IV
5. Bad manners	I II III IV
6. Unhelpfulness — selfish indifference, shirking home duties	I II III IV V
7. Lack of filial affection	I II III IV V
8. Ingratitude	V VI VII VIII
9. Disloyalty — lack of regard for family honour	VII VIII

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b. RELATION OF BROTHERS AND SISTERS

	VIRTUES	GRADE	VICES	GRADE
1. Justice	{ <i>a.</i> Mine and thine <i>b.</i> Fairness in play, privileges, work <i>c.</i> Chivalry	I II III IV		
2. Truthfulness	{ <i>a.</i> In speech <i>b.</i> In action	I II III IV		
3. Honesty		I II III IV		
4. Kindness		I II III IV		
5. Good manners	{ <i>a.</i> In greetings <i>b.</i> In bearing — cheerfulness	I II III IV		
6. Generosity	{ <i>a.</i> Sharing gifts <i>b.</i> Sharing work <i>c.</i> Sharing play	I II III IV		
7. Love		I II III IV		
8. Loyalty		I II III IV		
		VII VIII		
1. Injustice	{ <i>a.</i> Mine and thine <i>b.</i> In play, privileges, work	I II III IV		
2. Untruthfulness	{ <i>a.</i> In speech <i>b.</i> In action	I II III IV		
3. Dishonesty		I II III IV		
4. Unkindness		I II III IV		
5. Bad manners	{ <i>a.</i> In greetings <i>b.</i> In bearing — faultfinding, moroseness	I II III IV		
6. Selfishness	{ <i>a.</i> In not sharing gifts <i>b.</i> In not sharing work <i>c.</i> In not sharing play	I II III IV		
7. Envy, jealousy, covetousness		I II III IV		
8. Disloyalty		VII VIII		

It may not be amiss, by way of preparation for the chapter following, to say that, in addition to the more purposeful instruction dealt with in the paragraphs of the present chapter, the family atmosphere is a most subtle and potent force in the moral and spiritual development of the child. Professor MacCunn does not exaggerate when he says, that the vital matter in moral education "is the home as it normally is in its habitual preferences, its predominant interests, its settled estimates of persons and pursuits, its ordinary circle of associates, its standard of living, its accepted ideals of work and of amusement. For it is not only from the family, but with the family eyes, that we all begin to look out upon the world. And if this first outlook is to see the things for which men live in something like their true perspective, and not as distorted through the deluding medium of the home that is idle, frivolous, sordid, grasping, quarrelsome, or sentimental, this will be due far less to what is done of express educational design, far more to the ideal of life which the Family consistently embodies. For it is only thus that the scale of moral valuation which the Family has wrought into its life will be likely, as the years go round, to reflect itself in the habitual feelings, estimates, and actions of its members.

"This kind of influence is moreover peculiarly effective because it is made easier by the tie of natural affection. Without this, and the trustful confidence which goes with it, comparatively little can be done.

And many a parent in whom the qualities which win it have been lacking, even though he may have been masterful and reasonable, has been compelled to realise his impotence. Yet, normally, the parent has a manifest advantage. That confidence which a stranger has to gain with difficulty, he finds either ready to hand, or at most less arduous to win. This is a double gain. It prompts a spontaneous trustfulness which opens the ways for influence, and, as lesser adjunct, it invests a father's or a mother's disapprobation with a power to restrain and chasten such as cannot be found when love and trust are absent. In this the Family is pre-eminent. No teacher however kindly, no public authority however paternal and mild, can rival it here. And if this be lost, whether by aloofness of parents, or wreck of family life, or by decay of the family as an institution, one of the purest springs of moral influence will be frozen at its source.”¹ What the nature of such a home atmosphere should be will be more specifically stated in the next chapter.

For training children in the virtues of the family life the following stories and selections will be found helpful:

“ Brownie and Bright Eyes,” “ I Didn’t Think,” “ Elsie’s First Skates,” “ Ishmael,” “ The Wrong Way to Borrow,” “ Which Is It?” “ A Little Hero,” “ Only One Mother,” and “ Miriam,” from *The Way of the Green Pastures*.

¹ MacCunn, *The Making of Character*, New York, 1910, pp. 84-86.

"The Story of Ruth," "The Childhood of Mozart," "The Legend of the Dipper," "Little Jack," "The Broken Flowerpot," from *The Way of the Rivers*.

"The Story of Joseph," "A Picture of My Mother," "Napoleon's Regard for his Mother," "The Call of Samuel," "Jo's Conquest," and "Christmas at Bob Cratchit's," from *The Way of the Hills*.

"Jeanne Parelle," "A Child's Dream of a Star," "An Ungrateful Son," and "Somebody's Mother," from *The Way of the Mountains*.

"Fathers and Sons," "Absalom," "The Eagle's Nest," and "The Schoolmaster's Story," from *The Way of the Stars*.

"Home Sweet Home," "The Union of the Trees," "The Love of Home," "Joys of Home," and "The Prodigal Son," from *The Way of the King's Gardens*.

"Filial Affection," "Home," and "The Cotter's Saturday Night," from *The Way of the King's Palace*.

"The Young Racoons Go to a Party," "The Pond," "How the Crickets Brought Good Fortune," "Which Loved Best?" "The Old Grandfather's Corner," "Only One," "A Four-footed Gentleman," "The Hare of Inaba," "One, Two, Three," "The Water of Life," "The Boy Who Never Told a Lie," "Up to the Sky and Back," "Three Bugs," "The Three-inch Grin," and "A German Story," from *The Golden Ladder Book*.

"Casabianca," "So-So," "Rebecca's Afterthought," "Si-Me-Quong," "How the Sun, Moon, and Wind Went Out to Dinner," "Sweet and Low," "The Brownies," "A Song of Love," "The King of the Golden River," "Ezekiel and Daniel," "The Pea Blossom," and "Love Will Find Out the Way," from *The Golden Path Book*.

"A Visit to Yarmouth," "The Goat-faced Girl," "The Boy Who Became a Hsao-Tsze," "Snapdragons," "A Story of Long Ago," and "Sylvian and Jocosa," from *The Golden Door Book*.

"Prascovia," from *The Golden Key Book*.

"The Golden Goose," "Story of Cordelia," and "Tom and Maggie Tulliver," from *The Golden Word Book*.

"The Parrot," "The Forsaken Merman," and "Napoleon," from *The Golden Deed Book*.

"Story of Raggylug," from Ernest Thompson-Seton's *Wild Animals I Have Known*. "Education of Dear Jim," "Resolutions," and "The New Leaf," from *More Five Minute Stories*, by Laura E. Richards. "The Chicken Who Wouldn't Eat Gravel," and "The Twin Lambs," from *Among the Farmyard People*, by Clara D. Pierson. "A Robin's Double Brood," from *Dooryard Stories*, by Clara D. Pierson. "About Angels," "The Wheat Field," and "The Great Feast," from *The Golden Windows*. Grimm's "One Eye, Two Eyes, Three Eyes." "The Blue Jackal," from *The Talking Beasts*. "Hugh John Smith Becomes a Soldier," from S. R. Crockett's *Sir Toady Lion*. "The Eve of St. Nicholas," from *Story Land*, by Clara Murray.

The Story of Phaëton. "Amelia and the Dwarfs," and "Mary's Meadow," by Juliana Horatia Ewing. Story of George Washington. "The Wouldbegoods," p. 86, by E. Nesbit. "How Cedric Became a Knight" and "The Line of Golden Light," from *In Story-Land*, by Elizabeth Harrison. Story of Elidure, from Bulfinch's *Age of Chivalry*. "The Rainbow Pilgrimage" and "The Immortal Fountain," from *Stories of Child Life*, edited by John Greenleaf Whittier. "The Wonderful Mallet" and "The Months," from *Tales of Laughter*. "A Triumph," by Celia Thaxter. "The Ugly Duckling," by Hans Christian Andersen. Aesop's "The Three Vases."

"Fathers and Sons" and "The Monthyon Prizes," from *A Book of Golden Deeds*, by Charlotte M. Yonge. "The Bull," from *Collection of Eastern Stories and Legends*, by Marie L. Shedlock. "Home Song," by Longfellow. "The Brothers," by William Wordsworth.

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

— *Genesis xviii, 19.*

Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon your hand, and they shall be for frontlets between your eyes. And ye shall teach them to your children, talking of them, when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thy house, and upon thy gates; that your days may be multiplied, and the days of your children, in the land which Jehovah sware unto your fathers to give them.

— *Deuteronomy xi, 18-20.*

I will walk within my house with a perfect heart.

— *Psalm ci, 2.*

Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and, I am persuaded, in thee also.

— *II Timothy i, 5.*

But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

— *II Timothy iii, 14, 15.*

CHAPTER IX

THE SOCIAL LIFE — THE FAMILY (*Continued*)

THE opportunity furnished by the home for the religious nurture of the child, and the responsibility of the parents in that training have already been emphasised in the opening chapters. The virtues of the family life have also been considered. It remains to add some remarks on the religious atmosphere of the home.

It needs hardly to be said that this will depend almost exclusively on the religious character of the parents. Daniel Webster once testified that the strongest argument for Christianity he had ever found was an old aunt, who lived up among the New England hills. The most persuasive logic which can be brought to bear on a boy is the life of his father. The attitude toward God and man exemplified in the words and deeds of the mother is a girl's first catechism. Technical theological statements of belief are comparatively negligible quantities — some even regard them as distinctly harmful — so far as the normal development of the religious nature is concerned.

Now it is a sorry fact that in most homes the religion of the parents is not sufficiently vigorous and

attractive to be contagious. There is no evidence which the child can see that God plays an important part in their lives. Any salvation which they may have experienced is apparently a kind of celestial insurance, which pays no premiums until after death. The attitude toward God and man incarnated in Jesus does not manifestly control their tongues and their tempers, or fashion their ideals, or inspire their deeds. The fruits of the daily intercourse are not always love, joy, peace, long-suffering, goodness, meekness, and self-control. Where this state of affairs exists, a normal religious development of the child is impossible.

For the parents are the child's earliest objects of worship. In babyhood they are practically gods. His relation to them is his first religion. The brooding love of the mother, the strength and protection of the father, the parental care which manifests itself daily in shelter and food and clothing, and the friendship that shares with the child both work and play — these are the germinal beginnings from which the religion of the mature man will probably develop. Ideally all that is needed for perfection is to lift the child's home relations until they touch God and to broaden them until they include all men. If the earthly father is neither ideal nor chum, but only a selfish and churlish semi-stranger, what conception of God will the boy have when he is taught to pray, "Our Father"? If there is nothing in the mother which ever reminds the child even dimly of

the Sistine Madonna, her formal religious instruction will be very incomplete. Stanley asserted that what converted him was not Livingstone's sermons but Livingstone. Fathers and mothers are living arguments either for or against the existence of a good God. If the parents, who are interested in the religious nurture of their children, would go into vigorous and persistent training to exemplify their creeds, the largest part of their task in the religious nurture of their children would be already done.

Next in power to the radiant incarnation of religion in the lives of parents will be the definite and concrete example set by their practices. If they pray, not in word only but in labour and in life, the child will pray also. If they merely tell him to pray, or teach him to repeat a form of words, the result will be only one degree better than if they taught him to recite a poem or to memorise a psalm. If the Bible is a book which they read, reverence and allow to control their lives, the child will follow their example. If they are content when he "knows his Sunday School lesson" on Sunday, just as he knows the metric system tables, which he never uses in work or play, in his school on Monday, the Bible will have considerably less effect on his life than his beloved fairy tales and the stories of the Greek heroes and the life of Daniel Boone. If they go to church and love it and work for it, he will probably follow in their footsteps. But if he is compelled to go to church without having the service made interesting

and intelligible, or if his mother forces him to accompany her while his father lounges over the paper in slippers luxury at home, it will be only what might naturally be expected if the boy asserts his freedom by deserting the church in his teens. The grace at table, the evening prayer, family worship, the attitude toward death, the way in which burdens are carried, and disagreeable and socially unimportant folk treated, and sins forgiven, and inclinations and comforts sacrificed, and faults overcome — in brief, all the acts and habits in which true religion, pure and undefiled, is outwardly expressed — these the child will interpret and imitate, consciously and unconsciously; and the habits fixed in childhood, if they be vital rather than mechanical, will probably be maintained when the doubts and distraction of mature life attack the citadel of the soul.

Some direct instruction in religion will of course be given. This should be of the simplest and most vital character, such as would grow normally out of the life of the family and meet the practical requirements of the child's heart and mind. Theological theories may well be omitted. Not one parent in ten thousand has a theology grounded in the wealth of modern Biblical and scientific knowledge or adequate as an interpretation of the religious experience; and of those who have, few have the pedagogical training and skill to bring it in a helpful way to the life of a child. Furthermore the child does not need it or assimilate it. No doubt it is possible to impress cer-

tain theories very deeply in childhood; but the child will hold Mohammedan and Buddhist conceptions as tenaciously as Jewish and Christian. One of the most prolific sources of a boy's doubts, leading often to his abandonment of the church and a sophomoric scorn for all religion, is the bad theology of his parents and the ignorant sectarian zeal of his Sunday school teachers. Moreover, true ideas are often distorted and misunderstood on account of the child's inadequate apperception and comprehension. It is bad training that is largely responsible for our Thomas Paines and Robert G. Ingersolls, men who might conceivably have been the staunchest of the followers of Jesus, if they had been familiar in their childhood with more of vital religion and less of a theology which soon became at times incredible or horrible.

Technical credal statements may well be left for the maturing mind to wrestle with. When the questions arise, then the opportunity for the parent and teacher will have come. In the earlier years fireside talks about the goodness of the great unseen Father and Friend; the heroism and teachings of Jesus; the helpfulness of word-prayers which complete themselves in an honest and vigorous effort to bring about in part, at least, their own answers, and trust God to grant or deny the rest; the joy and the result of generous and self-sacrificing service; the natural and inevitable punishments that are visited upon the wrong-doer, will do most to help a boy's growth in religion.

Story-telling here will be particularly effective. Whatever instruction is given should bear practically upon the daily life, be easily understood, and be stated with the breadth and beauty of symbolism rather than with the attempt at formal and technical theological accuracy, which causes us to become so soon dissatisfied with all creeds. Athanasius taught his doctrine of the Trinity through hypostases and essences, which the modern world long ago relegated to the history of doctrine. Jesus told us the story of the Prodigal Son, in which every age has seen visions of the nature of God and the redemption of Man. Every child loves it and understands it, and every wise man studies it as a mine of inexhaustible and transforming truth.

Granting the importance of parental character, parental example, and parental instruction, our age needs sorely to emphasise the importance of maintaining certain religious customs in the home. Social forms, bodily attitudes, the contagiousness of incarnated moods are mighty forces in the development of all of us. The celebration of Flag Day and of the Fourth of July are helpful, much as these are abused, and formal and mechanical as they often are. In precisely the same way the daily rites and ceremonies of the home may mean much for religion. No doubt where there is lack of spiritual earnestness and thorough preparation and self-training, there is danger of dullness and even deadness. But where all forms are omitted there is still more danger of religious atrophy

and death. A boy cannot listen daily to the reading of the world's greatest religious classic, join in simple and devout prayer and thanksgiving, acknowledge God as the Giver of all good things, and lie down at night with a heart open toward God and right toward man without having one of the mightiest influences for good brought to bear upon him. Testimonies concerning its power are endless, and the experience is verifiable for all who are willing to make proof of it to-day.

One of the simplest forms, which the child can enter into and understand, is the grace at table. Here are bounties as needful as they are delicious. What could be more natural than to thank God, and to recognise Him as the wise and generous Giver of all good things? Sometimes the prayer should be offered by the father or mother. More often the children should participate. A verse used by many for the morning grace runs as follows:

Father, we thank thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the day so fair.

Help us to do the things we should,
To be to others kind and good;
In all we do, in work or play,
To grow more loving every day.

Another which may be used at dinner and supper reads:

Thou art great, Thou art good,
And we thank Thee for our food.
By Thy goodness all are fed;
Give us, Lord, our daily bread!

To join hands around the table during the prayer is effective during a child's earlier years as a symbol of the unity and affection of the family.

Another custom, which the child may well form very early, is that of the evening prayer. Here the parent may lead the way by praying for and with the child, thus gradually teaching and inspiring him to pray for himself. The Lord's prayer and short verses should be memorised. "Now I lay me down to sleep" is a model for its simplicity and brevity rather than for its content. The number of its ideas is very limited, and their character, especially the thought of dying in the night, not the best for bed-time.

Family prayers in the morning was a well-spring of joy and power in the lives of our Puritan ancestors. But unfortunately there are few who follow their example, and the results are apparent in the homes and market places of our own time. To be sure, some have tried the custom and found it not a well watered garden but a desert. Families rose late and there seemed to be no time in the hurry of the morning. Fathers did not know what passages to read from the Bible, or, if they did, did not read them effectively. When they tried to pray aloud, they stumbled and bungled, and this was both humiliating

and useless. Reading prayers was usually dull and sometimes hypocritical. What was said the father did not mean, and the family did not need, and the boys and girls did not understand. The result was that the practice was soon discontinued.

What the result ought to have been was such study and preparation on the part of the father that the faults were corrected while the virtues remained. There are excellent books of selections ready for him, if he will take the pains to look them up. A little reflection beforehand would enable him to add vividness to the passage or to apply it in just a word. There are also books containing brief prayers, though it would be far better to make his own, even if he found it necessary to write them out beforehand. As for the requisite time, could not the last ten minutes in bed be put to better use by rising in order to dress one's soul as well as one's body, to begin the day with the finest ideals and aspirations, and to unify the family life and thought by preparing all to work and to play, to love and to learn, to meet all happenings and to bear all burdens as children of the one Great Father, who are bent, each in his own place and in his own way, upon incarnating God's Spirit and doing joyously and aggressively His righteous will? Beyond all question, we have lost tremendously in giving up the old custom. He who buries family worship in the graves of his forefathers interts a source of virtue and of power which he and his sons sorely need. Few things would do more to bind families

together, strengthen the work of the Church, and make our nation a people whose God is the Lord than the maintenance of the morning devotions, if only they be given time and thought and preparation, and be entered into in spirit and in truth.

It goes without saying that the best of the Psalms and the great passages of the Bible should be memorised. John Ruskin as a boy learned by heart large portions of the Scriptures, and these helped to fire the soul of the reformer as well as to fashion the essayist's style. Another good custom is that of a walk on Sunday afternoon, when in field and forest, on mountain or in meadow, the sense of wonder and admiration in the presence of Nature may be turned toward the recognition and worship of Nature's God.

If there is music in the life of the family — and there should be — one of the happy hours of the week will be the one spent around the piano, when the old hymns are sung and their stories recounted. Every household should own some book on hymns and their histories. There are fascinating tales to be told concerning both the hymns and the hymn writers. A child ought to become acquainted with Luther and the Wesleys, and know something of the troubled childhood of the little deformed boy, Isaac Watts, and of the exciting adventures which led John Newton, the slave dealer, to become the servant and friend of all men, black and white, and to write such hymns as

One there is above all others
Well deserves the name of friend.

"Abide With Me," "Lead, Kindly Light," and "Stand Up for Jesus" gain immensely in power and effectiveness when a boy knows the striking circumstances under which they were written. Stories concerning the great musicians will also add colour and interest. One of the best gifts which parents can give to their children is constant familiarity, intelligent appreciation, and hearty and sincere use of the world's great hymns. Like all good things it will demand time and effort; but the expenditure will be more than compensated by the gain.

In addition to such religious customs certain aids should be utilised to the full. One of these is the use of pictures. It is only in recent times that educators have begun to perceive that as a door into the life of a child the eye is even more important than the ear. It makes a difference whether a student in college hangs upon the walls of his study Michelangelo's "David," a photograph of the Matterhorn, and a head of Lincoln, or the face of the last prize-fighter, a cheap chromo, and an idealised chorus girl. Pictures in the home are not mere ornaments; they are powers, tonics, enchantments. They should be selected with the utmost care and hung so as to bring out their full beauty and helpfulness. If the sway of the moving-picture over millions of boys and girls is tremendous, so is the influence of the pictures with which parents decorate their rooms.

Pictures illustrating Bible scenes are being increasingly used by our Sunday Schools, and the home should follow the example. Excellent copies of the world's great paintings, like Raphael's "Sistine Madonna" and "The Transfiguration," Titian's "Tribute to Cæsar," Ruben's "Descent from the Cross," and others, may be bought for from one to five cents and given to the child to mount in a book or frame upon the wall. Some pictures, like those of Holman Hunt, in which every feature is symbolical, may well be studied and made the basis for a story. "The Finding of Christ in the Temple" is most interesting. Ruskin called "The Light of the World" the most perfect instance of expressional purpose that the world has yet produced. Some pictures by Watts and Burne-Jones belong in the same category. Pictures like the "Sir Galahad" of Watts and the Grail Frescoes by Abbey will do much to develop knighthood. The divinity veiled in the beauty and wonder of nature will be brought to bear upon the boy's mind by pictures of the mountains and of the sea. It is good for a child to live with Millet's "Angelus," the soaring arches of a great cathedral, and the faces of heroes whom we wish to make his teachers and his friends. The pictures may be adapted to the special needs of the child, and used as tonics and reminders. They should be changed from time to time in order that the freshness of novelty and the power of variety may be maintained.

Another aid is the wise control of the child's read-

ing. Good books are not only better for him; they are more interesting. The saccharine, hectic and over-pious kind, which another generation produced in large quantities, should be avoided. If a healthy-minded boy chances to find one, he will speedily consign the volume to the waste-basket in which it belongs. But to place a good book in the hands of a child is to influence him in one of the deepest and most lasting ways possible. "Tell me what you eat," said an old philosopher, "and I'll tell you what you are." Find out what books a boy eats and they will tell you what he is and what he is going to become.

Wise direction and suggestion may be had by any parent who will seek it. Most city libraries publish lists of the best books to be had, both for boys and for girls, carefully graded and classified. The librarians in children's departments are usually specialists whose advice should be secured. Selections from the Biblical narratives, Bible stories retold, the lives of Jesus and of the heroes of the Bible are abundant. There are fascinating biographies of the heroes of missions and of church history written especially for children. Stories of adventure, in which the moral and religious virtues are exemplified, should be used freely. The interest and thrill of the narrative forms for the boy the most potent of sermons, and those silent hours spent in the companionship of true knights and dauntless explorers and champions of goodness are shaping the knight and explorer and champion that is to be.

The discussion of expressional activities is reserved for another chapter. Here it is sufficient to remind fathers and mothers that whatever religion is sung and prayed and talked about will be weak and crippled until it has found its way into the hands and feet, the work and play, the deeds and habits of the child. To induce a boy to earn some money to help another boy through a Christian school in India will do more for his interest in missions and his belief in prayer than a nightly petition of "O Lord, save the heathen," which is never practically expressed. The real task is to involve the whole boy in his religion, and a boy is more than a brain and a tongue. His consciousness of duty and of God must flow forth in the channels of alert and affectionate activity. The home-life must seek and furnish opportunities for a religion that works as well as worships, and that plays as well as it prays.

Horace Bushnell's famous maxim was that a child ought to grow up a Christian and never know himself as being otherwise. Moody meant the same thing, only expressed in terms of another theology, when he said that we should train our children and convert them so early that they would never be able to tell when the change was wrought. That is the task of the Christian home. It can be done by parents who are in earnest about the religious welfare of their children. That it is not being done, or done poorly, is responsible for much of the unsatisfactory moral and religious condition of our times.

The following books containing family prayers, or dealing with hymns and their stories, lists of pictures, and good books for children will be found helpful by parents and teachers.

FAMILY PRAYERS

Lyman Abbott, *For Family Worship*. Part I. *Scripture Readings*. Part II. *Family Prayer*. Dodd, Mead & Co., New York, 1883.

J. R. Miller, *Family Prayers*. Thomas Nelson & Sons, London, 1895.

F. B. Meyer, *Prayers for the Hearth and Home*, 1894.

Walter Rauschenbusch, *Prayers of the Social Awakening*. The Pilgrim Press, Boston, 1910.

Mary W. Tileston, *Prayers Ancient and Modern*. Little, Brown & Co., Boston, 1912.

William Angus Knight, *Prayers Ancient and Modern*. J. M. Dent & Sons, Ltd., London, 1912.

Elisabeth Hamill Davis, *For Each Day a Prayer*. Dodge Publishing Co., 1905.

God's Minute. A Book of 365 Daily Prayers Sixty Seconds Long, for Home Worship. By 365 eminent Clergymen and Laymen. Baker & Taylor Co. New York, 1916.

Prayers from Plymouth Pulpit. Henry Ward Beecher. A. C. Armstrong & Son, 1867. Too long for family use, but very helpful and suggestive.

HYMNS AND THEIR STORIES

John Julian, *Dictionary of Hymnology*. Charles Scribner's Sons, New York, 1907.

Charles Seymour Robinson, *Annotations Upon Popular Hymns*. F. M. Barton, Cleveland, Ohio, 1893.

Theron Brown and Hezekiah Butterworth, *The Story of the Hymns and Tunes*. American Tract Society, 1906.

Nicholas Smith, *Hymns Historically Famous*. The Advance Publishing Co., Chicago, 1901.

W. Garrett Horder, *The Hymn Lover*. J. Curwen & Sons, Ltd., London, 3rd edition.

Louis E. Benson, *The English Hymn: Its Development and Use*. Hodder & Stoughton, New York, 1915.

PICTURES

Graded lists suggested by W. S. Athearn, "The Church School." The Pilgrim Press, Boston, 1914, pp. 114-115; 165-166; 242-243.

Catalogue, Perry Pictures Co., Malden, Mass.

Catalogue, W. A. Wilde Co., Boston, Mass.

Catalogue, George P. Brown & Co., Beverly, Mass.

Catalogue, Cosmos Picture Co., 119 W. 25th St., New York.

Catalogue, A. W. Elson & Co., 146 Oliver St., Boston, Mass.

Catalogue, Berlin Photographic Co., 14 E. 23d St., New York.

Catalogue, Braun & Co., 256 Fifth Ave., New York.

BOOKS

A Children's Library. Selected by May H. Prentice and Effie L. Power, for the Cleveland Normal School. F. W. Roberts Co., Cleveland. O.

What Shall We Read Now? Compiled by the Free Public Library of East Orange N. J. and the Children's Room of the Pratt Institute Free Library, Brooklyn N. Y. East Orange Record Print.

A Selected List of Recent Books for Children. Federation for Child Study, New York, 1914.

A Selected List of Books for Younger Readers. Boston Public Library.

Books for Boys and Girls. Free Public Library, Newark, N. J., 1916.

Graded and Annotated Catalog of Books For Use in the Schools of the City. The Public Library, Washington, D. C.

Suggestive List of Children's Books for a Small Library. Recommended by the League of Library Commissions. Democrat Printing Co., Madison, Wis., 1910.

Classified Book Lists, W. S. Athearn, "The Church School." The Pilgrim Press, Boston, 1914, pp. 83-84; 116-119; 169-172; 238-242.

Obey them that have the rule over you, and submit to them.
—*Hebrews* xiii, 17.

Putting away falsehood, speak ye truth each one with his neighbor.
—*Ephesians* iv, 25.

But they that deal truly are his delight.
—*Proverbs* xii, 22.

Not looking each of you to his own things, but each of you also to the things of others.
—*Philippians* ii, 4.

But now they are many members, but one body.
—*I Corinthians* xii, 20.

A friend loveth at all times.
—*Proverbs* xvii, 17.

CHAPTER X

THE SOCIAL LIFE — THE SCHOOL

ANOTHER social institution with which the child is associated is the school. He soon emerges from the family into this new community. Here, as in the family, he interacts with beings constituted like himself, and sustains relations similar to those of the family. Hence, many of his moral obligations here are essentially the same as there, and most of the virtues and vices which he exemplifies are also the same. The principal difference between the family and the school, so far as the moral obligations are concerned, is largely a difference of emphasis. Certain duties are emphasised more in the family than in the school, and *vice versa*. There are some duties growing out of the natural relations of the child to the parents, and to his brothers and sisters, which belong peculiarly to the family; and the same may be said of the child in his relations to the school. But, on the whole, the same fundamental moral obligations obtain in both social institutions — the teacher, in a sense, taking the place of the parent, and his schoolmates taking the place of brothers and sisters. The intellectual virtues, of course, must

receive special attention in the school, as it is specially engaged with intellectual functioning. But the school is a social institution, also. It is composed of persons constantly interacting in a social way. Hence the virtues relating to the social life of the school must also be considered. The pupil sustains special relations to the teacher, as well as the ordinary social relations to his fellow pupils. These must be moralised. In other words the pupil must not only be trained in the virtues and guarded against the vices that pertain to his intellectual life, but also in those which pertain to his social life in the school.

As in the family, so in the school, *obedience* is one of the fundamental virtues to receive consideration. It is absolutely essential to the life of the school. Certain rules and laws are necessary for its existence. These rules and laws are the expression of the teacher's will, and of the will of the Board of Education. They are made in the interest of all of the pupils, and they must be obeyed if these interests are to be properly conserved. Social chaos would result if they were not enforced. Indeed, one of the marks of an efficient teacher is the success with which she secures obedience to them. But it is better to secure a *willing* than a compulsory or slavish obedience. It is better to lead the pupil into a rational appreciation of their worth, and to secure conformity to them from such motives, rather than through an assertion of mere arbitrary authority. The pupil's obedience then takes on a real moral character, and the moral

atmosphere of the school becomes more wholesome. This is a very important matter. The attitude of many children toward the teacher is similar to the attitude of many people toward the law, and toward those who enforce it. It is an attitude of inward hostility. The law is the friend of every right-minded citizen, and so is he who properly executes it. Laws are made, as a rule, in the interests of the common weal, and the more we can lead citizens to realise and appreciate this fact, the more willingly and graciously do they conform to them. The result is a higher type of citizenship. So it is in the school. The more we can lead the pupil to realise that the rules and laws of the school are made for his benefit, and that the teacher enforces them simply because they are for his interests, the more readily and graciously will he submit to them. We develop in this way a higher kind of school citizenship. Then the teacher's task becomes easier, and the pupil's obedience becomes truly moral.

Probably next in importance of the virtues relating to school life is *justice*. The sense of justice is instinctive with man. It is rooted in his sense of what belongs to him as a personal being. Any violation of this instinct gives rise to a feeling of resentment or retaliation. Justice calls for "fair play" in the interaction of man with man. Hence it lies at the foundations of society as organised under government; and since the school is a governing body, its rules and laws should duly respect the rights of

all its members. Every pupil should stand on an equality before the school law. There must be no partiality either in school legislation or in the application or enforcement of school laws. Special privileges to particular pupils should not be granted unless it be for the purpose of stimulating good work and good conduct, and then they are not really special, for such privileges are open to all. Impartiality of law and its enforcement creates an atmosphere of justice in the school which is very potent in the moralisation of its pupils.

Play affords an excellent opportunity to teach justice to children in their relations one with another. Fair play in sport must be insisted upon. Cheating, trickery of all sorts, must be prohibited and punished whenever discovered. This makes it eminently desirable, indeed necessary, that the teacher, or the supervisor of sports, if there be one in the school, should take charge of the games. Clean, wholesome, fair play helps to establish the pupil in a virtue that is fundamental to all social life.

But this virtue should receive more formal attention. In a course of moral and religious training justice as a virtue to be exemplified in social life should be brought to the child's attention as an exceedingly important virtue. This may be done by reading and telling stories embodying justice as it relates to home, school, and community life. There is sufficient literature of this kind, especially as it

relates to fair play in sport, available, and the parent and teacher will do well to make themselves familiar with it, so that they may be able to supplement the lesson of the moral and religious reader by narrating one or more stories of their own selection. The rewards and punishments of justice and injustice as these are brought out in stories of fair play and stories of injustice and cheating, will surely find a most sympathetic response in the minds and hearts of children. These rewards and punishments take on the form of social approbation and disapprobation to which the child is very susceptible. More will be said as to the significance of this social virtue when we come to the chapter on the community and the state; but it is necessary to deal with justice in its relation to the smaller community, both for its own good, and for the sake of the larger social relations which the pupils will sustain later in life.

Honesty is a virtue that calls for special consideration as it relates to school life. And it calls for recognition very early in the pupil's career, as early indeed as the kindergarten period. The distinctions between mine and thine are not well known to the very young child. Gradually he acquires a knowledge of them, often through painful experience. But knowledge does not necessarily establish him in virtue, and the tendency to appropriate the property of others manifests itself from time to time. In school he finds himself surrounded with the property of others, much of which belongs to the

public, and some of it to his fellow pupils. For his own good, as well as for the good of the school, it is important that he should develop an honest regard for the possessions of others. He must not dishonestly appropriate either the property of the school or the property of his schoolmates. How strong a temptation the latter may prove will depend somewhat on the abundance of others' possessions as compared with his own. The child often smarts under a sense of injustice in this respect. He can not understand why another child should have so much more than himself when the other child seems no more deserving, not having earned it for himself; and the temptation to equalise matters comes to him. Again, if the favoured schoolmate be selfish or ungenerous in the use of his own possessions, failing to share them, to some extent at least, with his fellow pupils, such a lack of generosity may constitute a temptation to theft on the part of the less favoured.

In dealing with the virtue of honesty and the vice of dishonesty, a good mode of procedure is to develop the sense of ownership in each pupil. Teach him to collect things and to add to them by service. That which he earns he will prize, and it will, at the same time, develop in him an appreciation of ownership on the part of others. He will then know that another's possessions cost the owner something and will hesitate to steal from him. "To own also teaches respect for others' possessions; and even the greed for gain by those who have much rarely

prompts theft. Stealing is the vice of the ownerless. To have what has cost pain, effort, and denial to get, gives a just sense of worth and best teaches what real ownership, which should always and everywhere represent service, means. Those who have felt the joy of possessing the well-earned fruits of toil are least liable to rob others of them.”¹ Parents should co-operate with teachers here. Children’s possessions are originally acquired in the home, and were the parents to condition their ownership largely upon service, it would undoubtedly make for honesty in the child. This sense of ownership manifests itself very early in the child’s history, and therefore the parent is primarily responsible for its moralisation.

But honesty and dishonesty may be dealt with also by means of the story method. The rewards of the former and the penalties of the latter should be presented to the child in stories relating to community life. The sense of ownership is so strong in children that it is easy, through sympathy, for a boy or girl to put himself or herself in the position of one who has suffered from theft, and they are in sympathy with the punishment meted out to the thief. The same thing is true concerning their sympathy with honesty and its rewards, especially when they read or are told of an honest act performed by a boy or girl.

The next virtue to be dealt with in its relation to

¹ Hall, *Educational Problems*, Vol. I, pp. 255-256.

school life is the virtue of *truth*. As the school in its social life is in many respects a larger family, all that has been said of this virtue in its relation to the family applies equally to the school. Truth in speech, conduct, and spirit is one of the foundation stones of the school viewed as a social institution. Here let it be stated again that the teacher should acquaint herself with the psychology of falsehood as it manifests itself in children, so that she may be capable of forming a correct judgment concerning their veracity. She will soon discover that all so-called "children's lies" are not really lies. Hall, Compayré, Perez, Sully, Stern, and others have given careful attention to this matter, and it is evident from their work that in dealing with children's lies we must take into consideration the child's instinct to secrete things, the dramatic instinct or the desire to play a part, which leads to deception, the vivid fancy and imagination of children which leads to illusions and to exaggeration, the desire to please, which is so characteristic of childhood, and which leads to insincerity, the apprehension of giving offence, which often results in misrepresentation of the facts, etc.¹ These are things that must be taken into consideration in determining our judgments in regard to children's lies. When this is done, our judgments will probably be softened. Nevertheless children do lie, and there are many opportunities associated with school life which afford sufficient

¹ Cf. Sully, *Studies of Childhood*, New York, 1896, pp. 252-266.

temptation. Such temptation usually arises in connection with discipline. The school is a governing body, and, as such, it must have rules and laws, and penalties for their violation. Fear of these penalties impels the disobedient child to falsify. Locke, in his celebrated "Thoughts Concerning Education," has made some wise remarks on this subject which both parent and teacher might ponder over to advantage:—

"*Lying*," he says, "is so ready and cheap a Cover for any Miscarriage, and so much in Fashion among all Sorts of People, that a Child can hardly avoid observing the use made of it on all Occasions, and so can scarce be kept without great Care from getting into it. But it is so ill a Quality, and the Mother of so many ill ones that spawn from it, and take shelter under it, that a Child should be brought up in the greatest Abhorrence of it imaginable. It should be always (when occasionally it comes to be mention'd) spoke of before him with the utmost Detestation, as a Quality so wholly inconsistent with the Name and Character of a Gentleman, that no body of any Credit can bear the Imputation of a Lie; a Mark that is judg'd the utmost Disgrace, which debases a Man to the lowest Degree of a shameful Meanness, and ranks him with the most contemptible Part of Mankind and the abhorred Rascality; and is not to be endured in any one who would converse with People of Condition, or have any Esteem or Reputation in the World. The first Time he is

found in a Lie, it should rather be wondered at as a monstrous Thing in him, than reproved as an ordinary Fault. If that keeps him not from relapsing, the next Time he must be sharply rebuked, and fall into the State of great Displeasure of his Father and Mother and all about him who take Notice of it. And if this Way work not the Cure, you must come to Blows; for after he has been thus warned, a pre-meditated *Lie* must always be looked upon as Obstinacy, and never be permitted to escape unpunished.

“ Children, afraid to have their Faults seen in their naked Colours, will, like the rest of the Sons of *Adam*, be apt to make *Excuses*. This is a Fault usually bordering upon, and leading to Untruth, and is not to be indulged in them; but yet it ought to be cured rather with Shame than Roughness. If therefore, when a Child is questioned for any Thing, his first Answer be an *Excuse*, warn him soberly to tell the Truth; and then if he persists to shuffle it off with a *Falsehood*, he must be chastised; but if he directly confess, you must commend his Ingenuity, and pardon the Fault, be it what it will; and pardon it so, that you never so much as reproach him with it, or mention it to him again: For if you would have him in love with Ingenuity, and by a constant practice make it habitual to him, you must take care that it never procure him the least Inconvenience; but on the contrary, his own Confession bringing always with it perfect Impunity, should be besides

encouraged by some Marks of Approbation. If his *Excuse* be such at any time that you cannot prove it to have any Falsehood in it, let it pass for true, and be sure not to shew any Suspicion of it. Let him keep up his Reputation with you as high as is possible; for when once he finds he has lost that, you have lost a great, and your best Hold upon him. Therefore let him not think he has the Character of a Liar with you, as long as you can avoid it without flattering him in it.”¹

But there is a brighter side to all this. The child is more disposed to truth than falsehood, and the teacher should reckon with this fact. A high regard for the truth should be cultivated in the child by pointing out its value and its rewards as these relate to school life, as well as to life in general.

Another point should be noticed here. Parents and teachers should be especially on their guard with reference to their own conduct in relation to this virtue. The child is a realist. He is a literalist. He does not make fine distinctions between motiveless actions and actions prompted by motives. If the teacher or parent be careless in her statement of fact, it sometimes means falsehood to the child. Beware of inexact and of exaggerated statements. They not only react on your own mental life, but often lead to misinterpretation on the part of the child.

¹ Locke, *Some Thoughts Concerning Education*, edited by R. M. Quick, Cambridge and London, 1889, pp. 113-115.

To discuss with children the question whether a lie is ever justifiable, and if so, under what circumstances, is to weaken the pupil's regard for the truth. Such questions, if they have a place in moral training at all, belong to a later period in the life of the individual. The discussion of such questions with children of the age represented in the grades is not only profitless, but may prove positively harmful. Many writers believe that, under some circumstances, a lie is justifiable. If the teacher or parent so believes, nothing is to be gained by raising the question with children and presenting this view. The child is not mature enough to make the distinctions which are involved in such a position. One is dealing here with a part of the general question of the relativity of right and wrong, the consideration of which belongs to a much later period in life.

Another virtue belonging to school life is *courtesy*. In their interactions with the teacher and their schoolmates the children ought to be courteous. In its highest form courtesy is the expression of good will, and, as such, it is pre-eminently a moral thing. Gentle manners are not only indicative of refinement, but represent often a moral attitude. The importance of this virtue is not yet sufficiently appreciated, and therefore not sufficiently emphasised in our schools. In the family, school, or community our social feelings manifest themselves in conduct. It is well therefore that the child should be taught to give them a fitting expression in action; for on such

expression depends a large proportion of his own happiness and general well-being, as well as the happiness and general well-being of others.

The school affords excellent opportunities to train children in good manners. It is a small community in itself, and relations to superiors, equals, and inferiors are to be found here. The teacher has thus an opportunity to cultivate good manners on the part of children which presents itself to comparatively few, and it is especially incumbent upon her since she deals with so many children who, because of their home surroundings, have not the opportunity for much culture of this kind.

The teacher should herself be acquainted with, and practised in, the code of etiquette that prevails in cultured society — at least so far as this has to do with the more fundamental modes of social interaction — so that she will not only be an example to her pupils, but will be able to acquaint them with the code and practise them in it. Much of this, of course, calls for direct instruction and immediate practice in the schools. There should be certain requirements in the way of greeting, in question and answer, and in showing deference and respect. There ought to be "Good morning, Miss Adams," instead of merely "Good morning," or instead of no greeting at all. There ought to be "Yes, Miss Adams," instead of merely "Yes" in answer to a question; or "No, Miss Adams," instead of merely "No." If the pupil must pass in front of the

teacher, he should be taught to ask to be excused for so doing. In other words, there ought to be a well-defined body of social etiquette governing the school; and inasmuch as the social relations of pupils to teacher and fellow pupils are primarily the same as those which obtain in the community at large, the body of etiquette should therefore be that which prevails in what is commonly called "good society." A school that expresses its social life in this manner is a morally wholesome school; for conduct not only reflects the inner life, but also reacts upon it, and good manners cannot help but have a moralising influence upon the spirit of the child.

To courtesy add *kindness*. No one will be disposed to question such counsel, if for no other reason than that school children are often very unkind. This may be due at times to lack of imagination, or to thoughtlessness, or to a lack of sympathy, or to downright meanness and brutality. But whatever it may be due to, it works injury to its object, as well as demoralisation in some measure to its author. There is a heartlessness manifest sometimes in school children that to older people seems almost inhuman. At times some at least seem to enjoy teasing others in a manner which often approaches torture. Bullying is an example of unkindness which borders on brutality. A big boy taking advantage of his superior strength to enforce his will on a smaller boy is not an edifying, although a common, sight.

Making fun of physical defects and of personal peculiarities in other children is by no means uncommon among children. A kind of snobbishness that excludes certain children from certain social groups, and from certain sports, or other pleasures, also causes needless pain. In these, and in many other ways, unkindness is manifest among school children. It mars the social life of the school, and, in many instances, causes children who are the sufferers not only to lose interest in it, but also to regard the school as a place of fear and dread, thus handicapping the teacher in her work. The teacher should aim to supplant all this by cultivating in the children under her care a spirit of mutual kindness. With the self-centredness and self-assertion so characteristic of childhood this is not an easy task. But there is a constitutional altruism in the child as well as egoism, and this is capable of development at a very early age. The teacher should take advantage of this fact in her attempts to develop the virtue of kindness.

Kindness often leads to *generosity*, and both to friendship, although friendship with children is also determined by other considerations, such as affinities, social position, geographical location, etc. Some of these friendships formed at school are among the most lasting and most delightful, and all that makes for true friendship should be encouraged by the teacher.

All the social virtues and vices of school life should be dealt with according to the story method, even though in some instances the more formal method may be desirable. It is greatly to be regretted that among the innumerable children's stories that flood the market so few of them deal with school life. Wholesome stories, embodying important moral lessons relating to school life, are a *desideratum*, and some successful writer of children's stories would serve not only his or her generation, but future generations as well, by providing literature of this kind.

It should be said, also, that play affords a splendid opportunity to put into practice many of the social virtues, and to guard against many of the social vices. A wise teacher will take advantage of this splendid opportunity to make vital, to clothe with flesh and blood, the important moral lessons that she is dealing with in the schoolroom. In the class she makes the virtuous or vicious characters live in the imagination of the child; but on the playground she gives the children an object lesson in actual life. Lessons in the virtues of fairness, kindness, generosity, co-operation, and the corresponding vices especially may be learned from play. Wise teachers will not absent themselves from the playground, even where a supervisor of play is employed. Rather will they participate in the play of the children, and make their participation a means of inculcating important moral lessons, and a means of establishing the chil-

dren in the important virtues that ought to obtain on the playground, and which constitute so large a part of the well-being of the individual and of society.

A graded scheme of virtues that relate to the social life of the school, and a list of stories that illustrate them, may be found at the end of the next chapter.

It is a well-known psychological fact that the conscience of children is formed by the influences that surround them; and that their notions of good and evil are the result of the moral atmosphere they breathe.

— *Jean Paul Richter.*

The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you.

— *Philippians, iv, 9.*

Ill paterns are sure to be followed more than good rules.

— *John Locke.*

A true life is at once interpreter and proof of the Gospel.

— *John G. Whittier,*

Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

— *Matthew v, 16.*

CHAPTER XI

THE SOCIAL LIFE — THE SCHOOL (*Continued*)

As in the home, so in the school, the moral and religious atmosphere is a powerful influence in the moral and spiritual training of the child. Modern biological science has made us familiar with the influence of environment in moulding the individual. The old problem as to the result of transporting twenty Boston babies to Timbuctoo has no uncertain answer. They would grow up like natives. Some advantages of their heredity might, indeed, appear; but in their manners and customs, and in their standards of life, they would resemble their black neighbours. They would be shaped by their surroundings. Indeed, a biologist has stated recently that nurture rather than nature is the more powerful factor in human culture. That is, environment counts for more than heredity in the development of the individual.¹ This shaping process is very manifest and effective in the power of social environment. When a great English schoolmaster spoke of the "almighty wall," he meant that architecture is a moral influence in education. The money which the community spends in the erection of good school

¹ Conn, *Social Heredity and Social Evolution*, New York, 1914.

buildings is profitably spent, and bears fruit in better citizenship. It is important for the spirit of the school that the pupils should be proud of it. The great schools of England bring to bear upon youth the impression of their strength, dignity, and charm. The lines of their noble walls, the ivy overgrowing them, the trees and lawns about them, encourage self-respect and courtesy. On the other hand, the traditional brutality of life in our country school a few generations ago was intimately connected with the bare ugliness of the ordinary country school-house. The place offered no suggestion of gentle manners.

The master of a school who found that the boys misused the halls, scribbling on the walls, throwing things around carelessly, breaking the glass globes of the gas jets, and playing rough games, changed the situation, not by making new rules or devising new punishments, but by improving the halls. He reformed the manners of the boys by repainting the dingy corridors, hanging them with attractive pictures, and improving the general order. For order invites order, and the perception that the school authorities care for the comfort and the pleasure of the children calls out a quick response.

In like manner a moral lesson is taught by the appearance of the schoolyard. Its carefully kept and well-painted fence, its inviting gateway, the neatness of the playground, the tended trees with seats under them, the shrubs which soften the sharp cor-

ners, are lessons in the possibilities of plots of ground. They show how a proper yard should look. They are a constant criticism upon the litter, disorder, and bareness of the yard at home. When it is perceived that all papers which are thrown down are regularly picked up, especially when the children themselves are delegated to pick them up, an instruction is given in one of the elements of good citizenship. The children are taught not only the satisfaction of neatness and order, but the obligation of social responsibility. They learn that they are individually responsible for the general appearance of the school, and they readily proceed to a recognition of their similar relation to the town.

In such ways the school surrounds the life of youth with æsthetic ideals which affect the moral and spiritual life of its pupils. The yard outside, and the halls and rooms inside, are clean and neat and in order. There are not only maps, but pictures on the walls, and flowers in the windows. The physical aspect of the place assists the discipline of the school. For disorder without invites disorder within, and there is a vital connection between clean surroundings and a clean spirit, just as there is between clean hands and a pure heart.

How far this example of cleanliness, neatness, and order may profitably be carried into direct precept is a disputed question. Setting good advice in framed mottoes on the walls, and the writing and rewriting of moral and religious maxims in copy books, is not

very effective. If it seems well to teach morals by means of such printed counsels, it is necessary to keep in mind the need of novelty as an aid to influence. The motto which says the same thing day after day becomes a part of the conventional environment, like the walls and windows, and ceases to attract attention. But the arranging of a series of good sentences to fit the same frames, and the changing of them week by week, takes into account the psychological conditions under which actual impressions are made.

The same arrangement holds good in regard to school pictures. After the same picture has hung in the same place on the same wall for several months the children cease to see it. Put in another, and call attention to it, with some interpretation of its meaning, and there is a new effect. In private schools we can use many pictures which have been found by experience to be most uplifting, for religious art is prolific in this respect. The purpose is to make the walls speak, and whatever picture tells an instructive moral or religious story is in the line of our intention.

Kindness to animals is easily taught in pictures. The happiness of domestic affection; the contrasting consequences of idleness, selfishness, and intemperance; the splendour of courage in the face of peril on land and sea; these and other lessons may be brought to the assistance of youth by means of the

illustrations which enliven the walls of the school-room, like pictures in a book.

The morals of good citizenship are naturally enforced by such pictorial teaching. The pictures will show the faces of the leaders and heroes of the nation and of the events in which they enacted their great parts. The explorers, the colonists, the soldiers of the determining wars will appear in illustration, and the children will learn the fact that the nation was established by self-sacrifice, and that the blessings of our present life became possible by the pain and hardship of those who suffered for our sake. Other pictures will show the wonders and beauties of our country, its cities, plains, mountains, harvests.

The morals of international relationships may be shown in pictures. The depicting of the actual horrors of wars in contrast with the peaceful and just settlements of the Hague Tribunal may assist a citizenship in which patience and intelligence may take the place of passion. Other lands may be made to yield their interest in pictures of their scenery and people. The horizon of human relationship may thus be widened.

Every morning in the private school, whether it be a day school or a boarding school, the exercises of the day should begin with a religious service. It should consist of reading some simple selection from the Scriptures, singing of a fitting hymn, and offer-

ing an appropriate prayer. There should be a unity in the service, so that there may be a unity and strength of impression. It is necessary that these services should be simple, for it must be kept in mind that we are dealing in this volume with children, rather than with youth. While there are advantages in a more or less uniform service, it should be remembered that children love the freshness involved in change, so that there should be some variety in the Scriptural readings, hymns, and prayers. Certain manuals and lectionaries might be used as a guide. But even here the teacher must be guided more or less by his or her own judgment, because, as a rule, we cannot, under the conditions of the private school, have a graded service. Usually the entire school membership participates in the same service. When properly conducted, such a daily service constitutes an important element in the religious atmosphere of the school.

The daily discipline of a good school is a constant lesson in morals. The idea of order that is suggested in the appearance of the school is here perceived in action. There is a regulated system into which the individual must enter. He must subordinate his own desires and impulses to the general social welfare. Thus he learns the elementary virtue of obedience. He takes orders and obeys them. He becomes accustomed to an authority which he must respect. Upon the virtue of obedience depend both the happiness and goodness of the child and the

peace of the community. The daily discipline which demands this virtue is essential to our moral welfare. It is a kind of preventive treatment, dealing with the early symptoms of the disease of lawlessness which menaces our cities like a plague.

The discipline that is founded on the virtue of obedience teaches self-restraint, patience, steadfastness, mastery of difficult tasks, consideration for the rights of others, and many other social qualities. The quiet room, the enforced attention, the required courtesy of speech and conduct, the necessity of accomplishment, the obligation of order, are all parts of a moral and religious atmosphere in which children live much of their time.

Nevertheless, it is plain that this influence is by no means universally effective. Boys and girls go out from the discipline of the school, some of them greatly helped, others apparently unaffected. This is in part by reason of the differences in temperament, and of the differences in the conditions of the out-of-school life, which make improvement difficult or easy. Thus the parable of the sower shows the same seed growing into very different harvests according to the differences in the soil. But a part of the reason why some children are unhelped by the moral discipline of the school is to be found in the fact that the discipline repels rather than attracts them. They hate it, and react from it. They regard the school, as in many instances children of a previous generation regarded the severity of their

homes, as a bondage from which to escape. The fact that the school is intended for their good prejudices them against it; it is associated with medicine, restriction, and punishment which are also intended for their good. Like the man in the psalm, they hate to be reformed. They are of the mind of Sanballat, the Horonite, and Tobiah, the Ammonite, who, when they heard that there was come a man to seek the welfare of the children of Israel, were "grieved exceedingly."

On the other hand, children commonly begin to go to school with great expectations. They are delighted with the new experience. One of the many problems of education is to discover how to maintain this initial interest. It is plain that something is the matter. Some misreading of the nature of youth changes this palace into a prison. The most serious aspect of this common failure of the school is that it vitiates the moral atmosphere. It dulls or destroys that receptivity on which the moral value of the school depends. The lessons of the books are learned, because this learning can be made a matter of inevitable obligation; but the lesson of the school itself is lost in the child's resentment at the school's existence.

There is a possible solution of at least a part of this difficulty in the new liberty which the Montessori method would introduce into education. The periods of enforced quiet may be shortened, and more opportunity presented for that activity of body which

is instinctive in the growing child. Then, too, the processes of instruction may be made more interesting by relating them more evidently to the conditions of actual life. Thus geography may begin with the facts which are in plain sight, the local river, or hill, or plain, and extend gradually into the distance. History may be at first concerned with the annals of the town, the district, the state, and so on back to Greece and Rome, to the Euphrates and the Nile. Local geology, local botany, the biology of the fields, the chemistry of the kitchen appeal to the natural curiosity of youth. In these directions the school is making education interesting, and is at the same time developing children into intelligent citizens. One reason why many children quickly lose interest in the school is because they do not understand what it is all about. They do not see the good of it. There is no plain relation in their minds between their lessons and their lives. The school misses that point of contact which is the initial necessity in all effective instruction. This contact is effected by the more definite moralising of education; that is, by keeping the connection clear between the school's work and the desired result — an intelligent, competent, dependable, and useful citizen. For example, a report on the methods of moral instruction in Germany finds "the love of home, city, and country earnestly inculcated" in the lessons in geography. "A sense of natural beauty, of admiration for great and good citizens, of civic duty and respect for law is culti-

vated. The duty of the city to provide schools, water and light, good roads, police, etc., is explained. Small social duties are pointed out: 'If you pick up something in the street, what must you do with it?' 'If you see an accident, to whom must you tell it?' 'To whom do the public buildings and gardens belong?' and the duty following on ownership is made clear. The names and services of great statesmen, writers, and philanthropists, born in their city, are familiar to children of eight and ten."

Such instruction, however, is difficult because it is not provided for to any great extent in text-books. The materials are for the most part accessible enough, but they are not arranged for the teacher's use in lessons. The moralising of education by making use of local facts and conditions for the training of children to live their immediate lives depends accordingly upon the teacher. The moral atmosphere of the school, like its physical atmosphere, is determined by the teacher. It is the teacher who opens the windows, or keeps them closed. And this applies to all kinds of windows through which children look out upon the world in which they live. It is in the personality of the teacher, as much, indeed, as in the method, that the problems of interest and the value of education are to be worked out.

The teacher whose ideals consist in a quiet school-room and a successful examination at the end of the term may achieve certain results, but at the same

time may make school children hate the school, and thus may bring to naught all the moral opportunities. Boys and girls may go out from such a school knowing how to read and write and cipher, but ignorant of the value of the virtues, and resenting authority. They may be sent out into the community equipped to do evil intelligently, and inclined to do it. The very excellence of the intellectualised instruction may make the school a menace to the state.

It is only by moralising instruction that it is made either interesting or effective. It commands the attention and the respect of youth by being evidently practical, worth while, and applicable to life. The teacher's true ideal is a good citizen. The teacher's moral problem is to make the school life yield that fine result. Everything is to be made to bend that way. The conduct of the school, the care of the fabric, the pictures on the walls, the songs which are sung and learned by heart, the lessons which are taught, are all to be in harmony with the flag which floats over the school roof. But the first essential to that harmony is the spirit of the teacher.

The presence of the teacher is one of the most influential moral and spiritual facts about the school. For the most valuable contribution which a good school can make to the equipment of a growing citizen is a point of view, a way of looking at things, a sense of values. And this, for good or ill, the teacher gives. It all depends upon the teacher's personality. The details of most of the lessons are

eventually forgotten, but the impression of the teacher remains. The sincerity, the fairness, the sympathy, the kindness, the patience, the courtesy of the teacher, or the lack of those qualities are the ambassadors of moral and spiritual influence. They prepare the way, or block it, for acceptance of the teacher's ideals of life. What is taught is learned, or not, according as these virtues rule in the teacher's life. The teacher should be their incarnation or embodiment. To the extent that they prevail they make the school liked or disliked; they make it morally effective or ineffective. Without them, the teacher may give the most admirable instruction in all the aspects of the moral and religious life, and achieve meagre results. With them, the instruction may be not so admirable and yet be crowned with splendid moral accomplishment. The personality and character of the teacher are the constant textbook of the school. The religious teacher, conscious of God, devoted to the highest ideals, looking toward the life unseen and immortal, cannot help but make the school a moral and religious influence. Morality will be infused with religion, as flowers are filled with fragrance.

In our efforts to train children in the virtues of school life the following graded scheme is commended. This scheme deals with the social virtues of the school. The intellectual virtues have been described and graded in Chapter VII.

THE SCHOOL

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a. RELATION TO TEACHERS

VIRTUES	GRADE	VIRTUES	GRADE
1. Obedience to teacher's commands	I II III IV	1. Dissobedience to teacher's commands	I II III IV
2. Truthfulness { <i>a.</i> In speech — frankness { <i>b.</i> In action — openness	I II III IV I II III IV	2. Untruthfulness { <i>a.</i> In speech — falsehood { <i>b.</i> In action — hypocrisy	I II III IV I II III IV
3. Honesty	I II III IV	3. Dishonesty — cheating	I II III IV
4. Good manners { <i>a.</i> In greetings { <i>b.</i> In bearing { <i>c.</i> In questions and reply	I II III IV	4. Bad manners { <i>a.</i> Boorishness { <i>b.</i> In question and reply { <i>c.</i> Impertinence	I II III IV
5. Co-operation { <i>a.</i> Promptness { <i>b.</i> Orderliness { <i>c.</i> Helping to preserve order	I II III IV	5. Lack of co-operation { <i>a.</i> Tardiness { <i>b.</i> Disorderliness { <i>c.</i> Not helping to preserve order	I II III IV
6. Friendliness	I II III IV	6. Unfriendliness { <i>a.</i> Finding fault with teacher { <i>b.</i> Speaking unkindly about her	I II III IV
7. Gratitude	VI VII VIII	7. Ingratitude	VI VII VIII

b. RELATION TO SCHOOLMATES

VIRTUES	GRADE	VICES	GRADE
1. Justice { <i>a.</i> Mine and thine { <i>b.</i> Fairness in work and play { <i>c.</i> Chivalry	I II III IV V	1. Injustice { <i>a.</i> Mine and thine { <i>b.</i> Cheating in play	I II III IV V
2. Truthfulness	I II III IV V	2. Untruthfulness	I II III IV V
3. Honesty { <i>a.</i> In rivalry — play { <i>b.</i> In rivalry — work	I II III IV V	3. Dishonesty { <i>a.</i> In rivalry — play { <i>b.</i> In rivalry — work	I II III IV V
4. Kindness — sympathy	I II III IV V	4. Unkindness { <i>a.</i> In greeting { <i>b.</i> In bearing — moroseness	I II III IV V
5. Good manners { <i>a.</i> In greeting { <i>b.</i> In bearing — cheerfulness	I II III IV V	5. Bad manners { <i>a.</i> In greeting { <i>b.</i> In bearing — moroseness	I II III IV V
6. Generosity	III IV IV V	6. Selfishness	III IV IV V
7. Friendliness and loyalty	IV V	7. Unfriendliness — disloyalty	IV V

In her endeavours to establish the pupil in the virtues of school life the teacher will find no little embarrassment because of the lack of story-material. As stated in the previous chapter, story-literature does not abound in good stories of school life. This is somewhat surprising in view of the fact that the school with its social life constitutes such a large part of the average child's world. His social interactions here, are, in some respects, more varied than in the family. His world of play is larger here than at home or elsewhere. The idealisation of these school experiences certainly constitutes a rich and inviting field for the story-writer. There is sufficient and excellent material for the imagination, and its wholesome creations would prove a benediction to childhood. The successful writer of school stories would find a host of appreciative readers, and, in so far as such stories embodied a moral, they would prove potent means for the moralisation of school life.

The following is a list of stories and selections which may be used in connection with the school virtues. In dealing with the social virtues of the school the teacher might use also the stories mentioned at the close of the next chapter.

“A Song of School,” “Going to School,” “Pictures of School Children,” “Ben Makes a Flag,” and “The Fun of Not Going to School,” from *The Way of the Green Pastures*.

“A Boy Who Wanted to Learn,” “How Miller Was Cured,” “Dan’s Dream,” “The Last Lesson in French,” and

" Holmes's School Days," from *The Way of the Rivers*.

" Lincoln's Boyhood and School Days," "The William Henry Letters," "A Canadian School Tale," and "The Prize," from *The Way of the Hills*.

" Coals of Fire," "William Henry's Letter to His Grandmother," and "Arthur's First Night at Rugby," from *The Way of the Mountains*.

" In School Days," "Dick's Hero," and "The Schoolmaster's Story," from *The Way of the Stars*.

" The Schoolmaster is Abroad," from *The Way of the King's Palace*.

" Wellington and the Plow Boy," "Billy, Betty, and Ben and the Circus," "The Seven Ways of the Woods," "To a Child," "A Persian Lad," "The Unseen Playmate," "Partners," and "The Fox and the Stork," from *The Golden Ladder Book*.

" The Jackal and the Spring," "Red Stars and Black," "The School Picnic," "Forgive and Forget," and "A Quarrel Among Quails," from *The Golden Path Book*.

" Tarlton," from *The Golden Door Book*.

" Billy's Football Team," from *The Golden Key Book*.

" One Good Turn Deserves Another," and "Billy's Prize Essay," from *The Golden Word Book*.

" The Teacher's Vocation" and "Ingratitude," from *The Golden Deed Book*.

" The Bay Colt Learns to Mind," from *Among the Barnyard People*. "The Naughty Comet," from *Toto's Merry Winter*, by Laura E. Richards. "The Christmas Monks," from *Story Land*. "The New Teacher," by Edward Eggleston, in Howe's Fourth Reader. "Mrs. Walker's Betsy," from Whittier's *Child Life in Prose*. "The Loyal Elephant," from Marie L. Shedlock's *Collection of Eastern Stories and Legends*.

"My Brother's Schoolmistress," by Edmondo de Amicis, from *Prose Every Child Should Know*. "Exit Tyrannus," from Kenneth Grahame's *Golden Age*. "The Youth of the Emperor Marcus Aurelius," by F. W. Farrar.

To do righteousness and justice
Is more acceptable to the Lord than sacrifice.

—*Proverbs* xxi, 3.

Thou shalt not bear false witness against thy neighbor.
—*Exodus* xx, 16.

Ye shall not steal; neither shall ye deal falsely, nor lie one
to another.

—*Leviticus* xix, 11.

Let not kindness and truth forsake thee: . . .
Write them upon the tablet of thy heart.

—*Proverbs* iii, 3.

Be tenderly affectioned one to another; in honor preferring
one another.

—*Romans* xii, 10.

Do justice to the afflicted and destitute.
Rescue the poor and needy.

—*Psalm* lxxxii, 3-4.

Bear ye one another's burdens, and so fulfil the law of
Christ.

—*Galatians* vi, 2.

By the blessing of the upright the city is exalted;
But it is overthrown by the mouth of the wicked.

—*Proverbs* xi, 11.

Greater love hath no man than this, that a man lay down his
life for his friends.

—*John* xv, 13.

Suffer hardship with me, as a good soldier of Christ Jesus.
—*II Timothy* ii, 3.

CHAPTER XII

THE SOCIAL LIFE — THE COMMUNITY

THE child is also a member of a larger social circle than is represented by the family and the school. He is a member of the community. As he grows older he becomes more and more related to this larger society, and his sphere of duty is enlarged. In an important sense the relations that he sustains to its members are essentially the same as those he sustains to the members of the family, and to the members of the school, and the moral obligations that grow out of these relations are also practically the same. Hence the virtues and vices involved in his moral development in his relations to the family and school are those which call for consideration in his relation to the community. This being the case, we need not dwell long upon them, as they have already been considered somewhat at length in both of the chapters relating to the family and the school.

It will doubtless be recalled that the social virtues treated there were obedience, justice, truthfulness, honesty, kindness, courtesy, generosity, love, loyalty, etc. It will be seen on a little reflection that these are the virtues that obtain also in the larger society called the community, and that the reasons for their

practice are the same. If, for example, *justice* is obligatory upon the child in the family, and in the school, it is likewise obligatory for him to regard the rights of others in his relations to the community. Indeed, the practice of this virtue becomes all the more imperative because of the larger interests at stake, and the child will doubtless find an infringement on the rights of others in the community not treated with the same consideration or leniency that it receives sometimes in the family and the school. The same may be said of *honesty*. Its importance for society is apparent at once. The community could not exist without it, and the child will soon find that here, too, the community is more exacting than the family and the school. Men and women jealously guard their own interests, and dishonesty is treated with severity. *Truthfulness*, too, is just as necessary in the community as in the family and the school, and it is enforced by the same sanctions. Society can no more exist on the basis of a lie than the family or the school can. Justice, honesty, and truthfulness make for the highest well-being of society, and, therefore, for the individual; for, in the final analysis, the real good of the individual is coincident with the good of society.

While the same remarks apply to *kindness*, the parent and teacher may find it necessary to emphasise this virtue in the pupil's relation to society a little more than in his relation to the family and to the school. Members of the community are not as close

to the child as are members of the school. Hence, the child does not feel the force of the moral obligation as it relates to kindness quite as imperatively as he does in its relation to those with whom he is more immediately associated. This is true, indeed, with reference to all of the social virtues whose opposites are not punished with severe rebuke or legal punishment, as is, for example, dishonesty. Hence it would be well for the parent and teacher to emphasise the moral obligation of kindness a little more when dealing with the child's relation to the community. He ought to be taught to show kindness to, and sympathy for, those in pain or illness, in sorrow or misfortune. There is so much in every community that calls for sympathy and kindness that the lesson can be very forcibly brought home to every pupil.

So far as *courtesy* is concerned, it may be said that it is easier to develop the spirit of courtesy and good manners in the child in his relations to the family and the school than in his relations to society, for reasons similar to those mentioned when speaking of kindness. The moral imperative seems less binding, because of the apparent remoteness of the community relation, and this community relation seems still more remote, and the moral obligation less urgent, when it concerns those whom the child, for some reason or other, regards as his inferiors — as servants, the poor, strangers, and foreigners. The child should be taught the lesson that courtesy, as a moral

obligation, is universally binding; that it is a duty we owe to all persons — to the poor, the aged, the infirm, servants, guests, strangers, citizens of other lands, etc. It is for the child's own interest, as well as for the interests of society, that he should develop the spirit of courtesy and that he should manifest this spirit in becoming manners. Now the child may have the spirit of courtesy and not know how to express it. Therefore, he should be taught those forms of conduct which obtain among cultivated people. Society is bound together by convention and custom, and the child should know what these are: in his interactions with society he should know what is the proper thing to do. This should be a part of his home and school training. He will learn, of course, by practice what many of these formalities are. But it is desirable also that to the actual practice in the social code of the home and schoolroom should be added that indirect training which is given in an elementary course in morals and religion.

In thus training the pupil we have to contend with certain faults and vices, and the faults, if not corrected, often develop into vices. They are bashfulness, which is often sheepish in character; and boorishness, which manifests itself in either ignorant or wilful indifference to the social conventions or rules. When such boorishness is wilful, it, of course, amounts to disrespect and contempt.

Much of the boy's or girl's bashfulness is due to ignorance of what is required in good manners.

Knowledge of, and practice in, the social courtesies will therefore help largely to cure such bashfulness. Boorishness is often due to an excess of animalism. Was it not Plato who said the boy is the worst of all wild animals? Such animalism can be gradually softened by daily practice in good manners in the home and school. Where boorishness is wilful it should be dealt with uncompromisingly, as it is immoral in character, showing, as it does, disrespect and contempt for others, and for that which society regards as essential to its highest well-being, and which is certainly essential to the well-being of the home and school.

One word more may be added. Although there is little danger of excessive ceremonialism on the part of children, there is, at least, some danger of excessive formalism in the sense that these courtesies may be viewed too much from the standpoint of externalism, and thus their real spirit may be lost. The child should be gradually led to apprehend them, not from a mere social and æsthetic but also from a moral standpoint. He should be taught to apprehend them as expressions of good will — of respect, of deference, of proper regard.

Generosity to those outside of the family and school circles does not appeal to the child quite as strongly as when related to those inside. Children, of course, often take a delight in participating in charity when the sacrifice involved is really borne by the parent or by others. But when it calls for an

actual sacrifice on their part, the generous or charitable spirit is not so ardent. Still their natural altruism is present to work upon, and from it the teacher can develop the virtue of generosity. This is an age of charitable giving, and the atmosphere constitutes a favorable environment for the cultivation of this virtue. There is such a variety of needs on the part of many that the child's sympathies can be enlisted, and this will often result in action. Generosity to the poor, to the unfortunate, and to the erring is a virtue that calls strongly for cultivation in a world of inequalities, and it will be worth all of the effort we put forth to establish the child in this splendid virtue. Literature and history abound in noble examples of generosity, and we will often find that the child will sympathetically respond to them. He will soon be led to see that generosity is better than selfishness; that it not only aids the helpless and needy, but also proves a blessing to society and to the beneficent person himself. The æsthetic side of the virtue will appeal to him also. There is a beauty in acts of charity that arrests our attention and calls forth our admiration for the charitable person. There is also an ugliness in the penuriousness, the stingy selfishness, of him who withholds a helping hand.

All these virtues meet in that quality of the good citizen which is called *public spirit*. This implies a consideration on his part, not only for his own family and neighbourhood, but for the whole community.

Indeed, public spirit at its best makes one a citizen of the world. It is a cosmopolitan interest, which concerns itself with international relationships, with the commerce of states, and the products of countries, with governments, and movements tending to make them more free and more beneficial to the people, with wars and rumors of wars, with all questions of the day.

In the schools children may be given this spirit in their studies of geography and of history. The wise teacher connects these studies, so far as possible, with the news which is contained in the daily paper, and conducts a current events class in which the geography and history of the books are vitally associated with the concerns of the present moment. If there is a war in the Balkan States, the lay of the land is a matter of interest to all alert minds. If Constantinople is in peril, the teacher will read to the class in history that famous passage in Gibbon which describes its capture by the Turks, in 1453: "At daybreak, without the customary signal of the moving gun, the Turks assaulted the city by land and sea; and the similitude of a twined or twisted thread has been applied to the closeness and continuity of their line of attack." The words take on a new and dramatic interest from the conditions of the immediate present.

The moral value of such association of the old time with the new, and of events with maps, is found in the development of a habit of intelligent and sympa-

thetic interest in the world. This, of itself, elevates character. It is of especial importance in somewhat isolated places, in country schools, where character is attacked by monotony. In such places evil is often done because there is nothing of interest to occupy the mind.

These large interests will find local application. The good home or school is a Good Government Club, or a Village Improvement Society, within the limits of its own proper abilities. When a child understands his relation to the cleanliness of the public streets, he has learned the alphabet of good citizenship. The untaught child who throws paper about the schoolyard is taking daily lessons in that civic indifference which is at the heart of most of our political distresses. The legend *Who Will Pick It Up?* may usefully be exhibited prominently in the hall of every school. The answer to it is one of the first principles of social responsibility. If we tear a piece of paper into bits, and scatter the bits along the way, one of two results must follow: either the torn papers lie there, disfiguring the place, or else somebody must pick them up.

It is in the direction of good morals that children be set to do their part in the work of keeping the town clean. The streets in the neighbourhood of the school may be made an exercise-ground for clubs of boys and girls, who have been instructed in the virtue of public spirit and are ready to practise it. This

is what Ruskin did at Oxford when he sent his pupils out to mend a road. The fact that one of these amateur road menders was Arnold Toynbee, out of whose impulse came the whole mission of social settlements, shows that such lessons may have consequences which exceed all expectation.

Children may profitably be made acquainted with the city. This will be for the sake of appreciation rather than of criticism. Parents and teachers will find an immediate opposition among citizens to any attack upon things as they are. It may be well that such an attack ought to be made, but not by children. Even if they are enlisted in the cleaning of the streets, it need not be suggested to them that the city council ought to see to that. The right beginnings of civic betterment, so far as children are concerned, are positive rather than negative. Parents and teachers should acquaint their children with all the good things in the town. They should be informed in regard to various public institutions, what they are and how they work, and the information should be illustrated by visits to such places. They will be taken in little groups, by parents or teachers, to fire engine houses, hospitals, public libraries, art galleries, playgrounds, open-air schools, homes for aged people. They should see the Poor Commissioners and the Associated Charities in operation. They should visit notable factories in which the characteristic products of the town are made. They

should see the inside of the town hall, meet the mayor, and be shown the various departments of administration.

Such instruction and experience as this creates and directs public spirit. The children begin to think of the city as a beneficent institution, carried on by men chosen and employed by the citizens to perform social duties, to maintain order, clean the streets, carry out improvements, and provide generally for the well-being of the place. They will acquire the habit of regarding public officers somewhat as a corporation regards its paid officials, in the light of the services which they render to the community. They will perceive that public positions are not prizes to be awarded to men for diligent political work, but are to be given, as other responsible positions are given, to the men who are best equipped to do the work. They will grow up into citizens who will demand expert efficiency in office, and will consider it absurd to choose an undertaker for commissioner of streets because he was active at the polls.

The elemental need is a true and substantial interest in the town, the state, and the nation. Out of that all good things may be expected. For the initial necessity, if we are to make our city answer to our ideals, is to take care that it is inhabited by good citizens, beginning with ourselves.

Here, too, in addition to the methods already mentioned, the story method may prove helpful in training the child for good citizenship. There are so

many fine examples of genuine public spirit which history and our present times afford that the story of those who have laboured for civic betterment cannot fail to be morally helpful to the child. To present such history and biography to the child will not fail to result in a wholesome mental and moral reaction.

One of the most notable features of Christianity is its social attitude. The law of Christian love is "Thou shalt love thy neighbour as thyself," and this comprehends what in Ethics is called the law of social interaction. It comprehends every social duty. Jesus' teaching and practice in this respect are uncompromising. Love of neighbour is the very core of his teaching and example. The major portion of the Sermon on the Mount is devoted to expounding man's duty to his neighbour, and so are many of the parables; and all of these duties are adaptations or applications of the law of love.

The New Testament writers show that charity was a cardinal virtue of the early Church, and it has signalled the work of the Christian Church ever since. Indeed, as Professor Peabody says, "To many a modern mind which dismisses the claims of Christianity to dogmatic truth, its maintenance is abundantly justified as an instrument of human pity and brotherhood."¹

The following graded scheme will assist in training children in the virtues relating to the community.

¹ *Jesus Christ and the Social Question*, New York, 1901, p. 232.

VIRTUES

GRADE

1. Justice { *a.* Regard for property of others
b. Regard for health of others

2. Truthfulness

3. Honesty

4. Kindness { *a.* In illness
b. In sorrow

and { *c.* In misfortune
d. In success

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5. Good manners { *a.* To the poor
b. To the aged

c. To the infirm
d. To servants

e. To friends
f. To guests

g. To strangers

6. Generosity { *a.* For the poor
b. For the unfortunate

c. For the erring

a. Interest in clean yards and streets
b. Interest in fire brigade

c. Interest in schools
d. Interest in hospitals

e. Interest in parks

f. Interest in public buildings

g. Interest in public libraries
h. Interest in galleries

IV V VI VII VIII

8. Heroism

V VI VII VIII

THE COMMUNITY

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VICES	GRADE
1. Injustice { <i>a.</i> Disregard for property of others <i>b.</i> Disregard for health of others	III IV V VI
2. Untruthfulness	III IV VI
3. Dishonesty	III IV V VI
4. Lack of sympathy { <i>a.</i> In illness <i>b.</i> In sorrow <i>c.</i> In misfortune <i>d.</i> In success	V VI
5. Bad manners { <i>a.</i> To the poor <i>b.</i> To the aged <i>c.</i> To the infirm <i>d.</i> To servants <i>e.</i> To friends <i>f.</i> To guests <i>g.</i> To strangers	III IV V
6. Selfishness { <i>a.</i> For the poor <i>b.</i> For the unfortunate <i>c.</i> For the erring	V VI
7. Indifference to public welfare { <i>a.</i> To clean yards and streets <i>b.</i> To fire brigade <i>c.</i> To schools <i>d.</i> To hospitals <i>e.</i> To parks <i>f.</i> To public buildings <i>g.</i> To libraries <i>h.</i> To galleries	IV V VI VII VIII
8. Cowardice	V VI VII VIII

If there be a dearth of stories relating to school life this is not the case with stories illustrating the virtues of community life. Here we find a multitude of riches, and the parent and teacher can make a wise selection from good literature. Such stories meet the demands both of literary and moral instruction. There is so much good sense in the words of President G. Stanley Hall with reference to literature embodying the virtues that they may be heartily commended to the teacher. He says: "I would have the contents of every *reader* in the grades and all the English literature studied in the high school chosen primarily with reference to moral values, and, ignoring here the dangerous principle of art for art's sake, place all stylistic qualities second to ethical values."¹ In the upper grades, and in the high school, biographies should be read. Many short biographies of genuine heroes and heroines are now available. Indeed, many such "lives" may now be studied in a single volume. The teacher and parent will find in the list given below a number of biographical sketches of noble men and women. A study of them will prove a moral inspiration to the pupil. Example being more powerful than precept these exemplars of some of the finest social virtues will undoubtedly appeal strongly to the youthful mind.

In teaching the virtues of the community life the following list of stories and selections may be used:

¹ Hall, *Educational Problems*, New York, 1911, Vol. I, p. 271.

"A Kind Girl" and "Who Owns the City?" from *The Way of the Green Pastures*.

"David and Jonathan," "The Story of Moses," King David's Cup of Water," "The William Henry Letters," "Maria Millis," and "How the Children Were Fed," from *The Way of the Rivers*.

"Abigail, the Peace Maker," "How Scarlet Fever Came to One Home," "With the Street Cleaner," "The Story of Naaman," "Bishop Hatto," "The Old Scrooge," "Christmas at Bob Cratchit's," and "The New Scrooge," from *The Way of the Hills*.

"The Good Samaritan," "The Best that I Can," "Peter's Denial," "A Psalm of Life," "Little Gavroche," "The Legend of St. Christopher," "St. Francis," "Love Conquers," "Gregory and the Slaves," "Good King Wenceslas," and "The Fair White City," from *The Way of the Mountains*.

"John the Goldenmouth," "Give," "The Last Fight in the Colosseum," "Erick's Grave," "Kindly Hearts on Unkindly Shores," "Tired of Play," "Guy the Crusader," "A War Song of the Future," "You and I," "The Hero of Burmah," "Who Lives Long?" "Marcus Whitman the Hero," and "Story of a Hero," from *The Way of the Stars*.

"If You Were Toiling up a Weary Hill," "Words of Wisdom," "Truth and Falsehood," "Romola's Waking," "The Good Samaritan," "The Hero of Khartum," "Ladders to Heaven," "The Hero-Priest," "The Red Cross Evangel of Mercy," "The Greatest Thing in the World," "A Friend of the Indians," "The Real Good," "St. Francis and the Soldan," and "John Littlejohn," from *The Way of the King's Gardens*.

"The Hero of Eyam," "The School of Life," "Yussouf," "Jenny Lind, the Swedish Nightingale," "An Un-

expected Reward," "The Lady of the Lamp," and "The Widow's Mites," from *The Way of the King's Palace*.

"The Horse and the Laden Ass," "The Basket Woman," "The Shower of Gold," "Little Ted," "The World's Music," "The Boy Who Recommended Himself," "The Two Friends," "Deeds of Kindness," "Dr. Goldsmith's Medicine," "Hans, the Shepherd Boy," "A Thanksgiving Fable," and "The Bell of Justice," from *The Golden Ladder Book*.

"The Arrow and the Song," "How the King Visited Robin Hood," "The Cub's Triumph," "Mercury and the Woodman," "The Old Woman and the Doctor," "The Discontented Pendulum," "The Blind Man and the Lame Man," "The Talkative Tortoise," "The Magic Mask," "Sara Crewe," "The Half-chick," "Jean Valjean and the Good Bishop," "Why Violets Have Golden Hearts," "St. George and the Dragon," "Companions of Differing Humors," and "The Partners," from *The Golden Path Book*.

"An Oriental Story," "Nobility," "How Morgan Le Fay Tried to Kill King Arthur," "Tray and Tiger," "The Red Thread of Honor," "The Ladle that Fell from the Moon," "The Lucky Coin," "The Two Dealers," "Little at First but Great at Last," "The Snappy Snapping Turtle," "The Friends," "The Loving Cup Which Was Made of Iron," "The Tongue and How to Use It," "It is Quite True," "The Fairy Who Judged Her Neighbors," "Neighbor Mine," "Can and Could," "The Planting of the Apple Tree," "Mignon," "How the Stag Was Saved," "Fidelity," "Orpheus and Eurydice," "The Story of Peter Cooper," and "Casal Novo," from *The Golden Door Book*.

"The Apostle of the Lepers," "Prince Magha," "The Sparrow," "King Robert of Sicily," "Jaffar," "The Emperor's New Clothes," "The Pied Piper of Hamelin," "The Pigeons and the Crow," "For a' That," "Of the Slaying of the Dragon," "Santa Filomena," "Queen

Louise," "Abou Ben Adhem," "The Great Horseman," "A Man Who Loved His Fellowmen," "The House by the Side of the Road," "The Ambulance Call of the Sea," "The True Story of an Old Hawthorn Tree," "The Daughter of the Custodian," "Geirald the Coward," "Say Not, the Struggle Naught Availeth," "The Blind Man and the Talking Dog," "The Three Bells," "The Story of the Chameleon," "Whatever the Weather May be," "Echo and Narcissus," and "A Great Repentance and a Great Forgiveness," from *The Golden Key Book*.

"The Tournament," "The Inchcape Rock," "A Modest Wit," "A Noble Woman," "Florence Nightingale," "Forbearance," "He Who Has a Thousand Friends," "The Risks of a Fireman's Life," "A Hero of the Fishing Fleet," "One of the Busiest Women in New York," "The Master-Player," "Incident of the French Camp," and "Content," from *The Golden Word Book*.

"Prospice," "Silas Marner's Eppie," "Aspecta Medusa," "Sir Artegall and the Knight Sanglier," "Mercy," "The Hog Family," "Friendship," "A Battle of Peace," "The Man with the Hoe," "Hervé Riel," "The Battle of Waterloo," and "Captain Scott," from *The Golden Deed Book*.

"The Stolen Corn," from *For the Children's Hour*. "The Tiger Gets His Deserts," "The Sunling," and "The Wolf and the Cat," from *The Talking Beasts*.

"Charley, the Story-teller," from Whittier's *Child Life in Poetry*. "The Country Where the Mice Eat Iron" and "The Rogue and the Simpleton," from Eva March Tappan's *Folk Stories and Fables*. "The Nose Tree" and "The Story of Zirac," from *Tales of Laughter*. "Father Bruin in the Corner," from *Tales from the Field*. "The Poplar Tree," from *Nature Myths and Stories*, by Flora J. Cooke. "What the Toys Do," by Fred E. Weatherly, from *A Book of Children's Verse*. "How the Rhinoceros Got His Skin," from *Just So Stories*. "Story that the Swallow

Didn't Tell," from *Among the Barnyard People*. "The Swiss Clock's Story," "The Samovar's Story," and "The Austrian Paper Knife's Story," from Mrs. Burton Harrison's *Bric-a-Brac Stories*. Story of Sir Walter Raleigh and Queen Elizabeth.

"Singh Rajah and the Cunning Little Jackals," from *Old Deccan Days*. "The Little Thief," from Horace E. Scudder's *Book of Legends*. "The Old Man's Dog Shiro," from *Fairy Tales from Far Japan*, by Susan Ballard. Æsop's "The Wolf in Disguise," "The Ape and the Dolphin," and "The Mouse and the Frog." "The Magic Kettle," from Lang's *Crimson Fairy Book*. "Green Jacket," from *Toto's Merry Winter*. "The Queen's Wand," from *Mopsa the Fairy*, by Jean Ingelow. "The Wild Duck Shooter," "The Moorish Gold," "The Ouphe of the Wood," and "The Lonely Rock," from *Stories Told to a Child*, by Jean Ingelow. "A Fortune" and "The Coming of the King," from *The Golden Windows*. "The Silver Penny and "The Slippers of Abou Karen," from *The Golden Fairy Book*.

"Lady Jane Grey," from Twitchell's *Famous Children*. "The Merchant of Seri," from *Collection of Eastern Stories and Legends*. "Turning the Grindstone," by Benjamin Franklin, from *Prose Every Child Should Know*. "Father Grumbler," from Lang's *Aladdin and the Wonderful Lamp*. "The Horse and the Olive," from Baldwin's *Old Greek Stories*. "Prince Cherry," from *The Little Lame Prince*, by Miss Mulock. "The Little Hunchback," from *Fairy Legends of the French Provinces*, translated by Mrs. M. Cary. "The Quarrelsome Mole," from *Among the Forest People*, by Clara D. Pierson. "The Proud Chicken," from *Chinese Fables and Folk Stories*, by Mary Hayes Davis and Chow-Leung. "The Kind Hermit," from *Stories from the Classic Literature of Many Lands*. "Gunpowder

Perils," "The Cup of Water," from *A Book of Golden Deeds*.

"Guinevere," from Tennyson's *Idylls of the King*. "Meeko the Mischief Maker," from William J. Long's *Secrets of the Woods*. Hans Andersen's "Mermaid" and "The Daisy." "The Punishment of the Stingy," by George Bird Grinell. "Prisoners and Captives," from Mrs. Lang's *Red Book of Heroes*. "Life Savers of Lone Hill," from *American Book of Golden Deeds*. "A Deed of Dering-Do" from *Brave Deeds, Young Folks Library*.

And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good.

— *Genesis i, 25.*

These wait all for thee,
That thou mayest give them their food in due season.
Thou givest unto them, they gather;
Thou openest thy hand, they are satisfied with good.

— *Psalm civ, 27, 28.*

Are not five sparrows sold for two pence? and not one of them is forgotten in the sight of God.

— *Luke xii, 6.*

A righteous man regardeth the life of his beast.

— *Proverbs xii, 10.*

We are all in the same boat, both animals and men. You cannot promote kindness to one without benefiting the other.

— *Edward Everett Hale.*

There is in every animal's eye a dim image and gleam of humanity, a flash of strange light through which their life looks out and up to our great mystery of command over them, and claims the fellowship of the creature if not of the soul.

— *John Ruskin.*

CHAPTER XIII

THE SOCIAL LIFE — RELATIONS TO ANIMALS

IN the economy of Nature man sustains a close relation to the animal kingdom. In the later stages of his development animals were domesticated by man, and some of them, as the horse, the ox, and the dog, now render him valuable service. So intimate has this relation become that a kind of "friendship" or companionship exists between them. So marked is this at times that examples of notable devotion on the part of animals to their masters and mistresses are on record. Wordsworth's excellent poem "Fidelity," which memorialises the faithfulness of a dog to his master, is a poem based on fact, and the fact itself is by no means an isolated one. On the other hand, so strong is the regard, if not, indeed, affection of the master or mistress for the dog or horse, due to this sense of comradeship, that when the animal dies, they experience a genuine grief. This sense of comradeship is especially characteristic of children.

Some ethical writers, recognising animals as not only sentient, but social beings, and noting the intimate relationship between man and animals, have, in their classification of duties, spoken of "Duties to

Animals." Whether we can properly speak of "duties" to beings that are not persons is questionable. If duties are based on moral claims, and moral claims belong to personal beings, then moral claims and duties are correlative, and, unless the animal is a person, we can hardly say that it has a moral claim upon us, or that we owe a duty to it. But whether this can be strictly said or not, it is at least evident that we owe it to ourselves, as well as to the Author of Nature, to be kind and humane to every being that is capable of experiencing pleasure and pain; and, therefore, it practically amounts to the same thing as if we said we owe duties to animals. The proverb says: "A righteous man regardeth the life of his beast."¹ Kindness and humaneness in our relation to animals are really measures of our moral worth.

He prayeth well who loveth well
Both man and bird and beast,
He prayeth best who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all."

Now, in our effort to moralise the child in this respect, there are a number of things that, in a sense, constitute obstacles in the way. In the first place, all along the line of man's development he has had to contend more or less with beasts and birds of prey. In the struggle for existence he has been compelled

¹ Proverbs xii, 10.

to take a hostile attitude toward a large number of such, and, even at this late day, the struggle must be kept up, as in the case of poisonous serpents and, in certain portions of the earth, in the case of ferocious animals. According to biological evolution the struggle has really worked an advantage to man, having proved to be an important factor in his development. But with the extinction of some of the more ferocious species, there still survives in man some of the earlier ferocious instincts which manifest themselves in a useless slaughter of wild animals, a kind of wild delight in hunting "big game."

Again, man being a flesh-eating animal, in all ages animals have been slaughtered to minister to his bodily needs. Such slaughter continues to-day on a tremendous scale, and will continue unless the race should be convinced of the sufficiency of a vegetable diet. This wholesale slaughter, even though it seems necessary, and is carried on in the most humane fashion, has a more or less demoralising tendency, which we must reckon with.

Again, in the light of modern science, we have found that certain animals and insects are bearers of disease germs, and these are a menace to the human organism. So we find it necessary to destroy them. Indeed, we find it expedient often to visit wholesale destruction upon them. We teach our children in the home and school to "swat the fly," to kill the mosquito, to destroy cockroaches, mice, and other vermin. All this must be done, and it seems right

that it should be done. But it has a tendency more or less to dull our humaneness, and renders it more difficult to teach the child to exercise this virtue in relations, and under conditions, where the destruction of life is not profitable.

Again, animals are our inferiors, and are utilised for our service and pleasure. We take away the freedom of many. We harness the horse and ox, we stable the cow, we chain the dog, we cage the bird. This attitude of dominion over the animal world constitutes often a temptation to indulge in cruelty to animals. So strong is this temptation that organisations have sprung up to guard their "rights," and these "rights" are in some instances made the subject of state legislation.

It will thus be seen that in trying to teach the child kindness to animals, parents and teachers are by no means confronted with an easy task. They have to deal with inherited tendencies, and with certain unfavourable influences due to environment. But, on the other hand, there are some things that help them in their work. It is a very noticeable fact that young children are fond of animals. Household pets, like cats and dogs and rabbits, figure largely in the social life of the child. Indeed, he is often more fond of them than of persons. This is doubtless due to the fact that at this time of life he has, in a sense, more in common with these animals than he has with man. This fondness does not cease as he grows

older. The dog is still the companion of the boy and the cat continues to be the pet of the girl.

Still, despite all this, there is both a thoughtlessness and cruelty which children manifest in their relation to animals and insects which make it imperative to deal with these vices, and, because of the prevalence of them, it will probably be best at first to put the emphasis on the vice of cruelty more than on the virtue of kindness. In the very young child this cruelty is the result of ignorance or thoughtlessness. He will maul the cat and dog as though they were inanimate objects. He will pull off the legs and wings of the fly as though the fly had no feeling whatsoever, and could maintain its being without these necessary members. A little later in life the child's ignorance and thoughtlessness develop into a thoughtlessness of a more serious character, which is sometimes attended by a conscious cruelty. He seems to delight in stoning frogs, birds, squirrels, and other animals. In many instances, through a misdirected generosity of parents or friends, he is made the owner of an air gun by which he maims or kills birds or small animals. In later life such cruelty is often manifest in brutality when dealing with domestic animals, such as the horse, ox, and dog. Now all that makes for brutality in the child ought to be curbed. It makes for immorality, and we will prove recreant to our trust if we fail to treat this vice seriously.

It may be that cruelty of this kind is to be accounted for as merely the manifestation of "fragmentary rudiments of past combat, capture, and killing of prey and enemies,"¹ and that therefore we ought not to be too harsh in our judgments of the boy's conduct. But whether it is to be thus explained or not, it is nevertheless an evil, and it is our duty to do what we can to restrain such "atavistic tendencies"² in children.

Furthermore, there is a moral obligation here as this matter relates itself to society. A large majority of the community finds delight in song birds and in birds of beautiful plumage. What moral right have we to interfere with such delight simply to gratify selfish cruelty or vanity? Much will be taken out of life if our song birds, and our birds of gay plumage, eventually disappear. Furthermore, birds are of use to man. They eat insects and worms that destroy our trees. Why should man be deprived of this service to gratify the savage instincts of the boy with the shotgun, or the boy after he grows up and makes use of the more deadly rifle? Society is awaking to the danger, and is beginning a propaganda in the interests of protecting our birds. Such a propaganda can be best carried on in the school. But the home has a duty to perform also. Here wanton destruction of birds should be con-

¹ Burk, "Teasing and Bullying," *Pedagogical Seminary*, Vol. IV, 1897.

² See W. B. Drummond, *An Introduction to Child Study*, New York and London, 1910, p. 286.

demned as a vice, to refrain from which is a moral obligation that the child owes to himself and to society.

But thus far we have been dwelling largely on the negative side of the subject — on the vices of unkindness and cruelty. Let us now turn to the positive side — the virtues of kindness and humaneness. Just how much this includes is not an easy matter to determine. Whether it means more than merely supplying the physical wants of the animals depending upon us might be questioned by some. It at least means this much, and this alone is productive of moral results. Dr. Montessori calls attention to the effects of taking care of plants and animals on both the intellectual and moral life of young children. What is true of young children is true of older children as well. She says:

"First. The child is initiated into observation of the phenomena of life. He stands with respect to the plants and animals in relations analogous to those in which the observing teacher stands towards him. Little by little, as interest and observation grow, his zealous care for the living creature grows also, and in this way the child can logically be brought to appreciate the care which the mother and the teacher take of him.

"Second. The child is initiated into foresight by way of auto-education; when he knows that the life of the plants that have been sown depends upon his care in watering them, and that of the animals upon

his diligence in feeding them, without which the little plant dries up and the animals suffer hunger, the child becomes vigilant, as one who is beginning to feel a mission in life. Moreover, a voice quite different from that of his mother and his teacher calling him to his duties is speaking here, exhorting him never to forget the task he has undertaken. It is the plaintive voice of the needy life which lives by his care. Between the child and the living creatures which he cultivates there is born a mysterious correspondence which induces the child to fulfil certain determinate acts without the intervention of the teacher, that is, leads him to an *auto-education*.

"The rewards which the child reaps also remain between him and nature; one fine day after long, patient care in carrying food and straw to the brooding pigeons, behold the little ones! behold a number of chickens peeping about the setting hen which yesterday sat motionless in her brooding place! behold one day the tender little rabbits in the hutch where formerly dwelt in solitude the pair of big rabbits to which he had not a few times lovingly carried the green vegetables left over in his mother's kitchen!"¹

Observation, foresight, patience, sense of responsibility, kindness, industry — all result from such a providence which children exercise over animals, and it is well to encourage them in it wherever practicable.

Furthermore, the nature of animals is such, that

¹ *The Montessori Method*, New York, 1912, pp. 156-157.

our relation to them involves a further obligation of kindness — an obligation to train them for higher enjoyment — an enjoyment of companionship with human beings. To thus train animals will prove not only a kindness to them, but it will enhance our own pleasure, also, and the exercise of such kindness reacts upon ourselves. It has an excellent moral effect. Therefore such kindly treatment really becomes a duty.

We ought to cultivate in the child a religious conception of the world. It is God's world. He created it and cares for it. His providence extends to all of his creatures. Such a conception of the world in its relation to God as may be found in the 104th Psalm ought to be our conception. Jesus tells us that not even a sparrow falls to the ground unheeded by the Heavenly Father.¹ If God thus cares for his world, we should respect it and teach our children to do the same. Wanton destruction and wanton cruelty are vices that are inconsistent with a Christian conception of the world. When the child once grasps the conception that this is his Heavenly Father's world and that therefore he should not unnecessarily injure or destroy any part of it, we will not find it a difficult task to teach him the virtues of kindness and humaneness in his relation to the animal kingdom.

In dealing with the virtue and vice growing out of our relations to animals the teacher will find that

¹ Matthew x, 29.

fables and allegories especially lend themselves to this purpose. They often deal with animal life, and in their personification of animals the moral lesson may be impressively brought before the pupil. It is rather surprising that modern writers of fables and allegories have not made more use of this method to teach morality as it bears on this subject. Here, again, is a field for cultivation by some clever writer. There are, however, a sufficient number of fables available so that the teacher will not be handicapped in the use of the indirect method here. General story literature also will furnish material that relates to this virtue and its opposite vice, so that the parent or teacher need not be embarrassed because of a lack of material.

In dealing with the virtue and vice growing out of our relations to animals the following graded scheme is recommended:

VIRTUE	GRADE
1. Kindness to animals	I II III IV V
VICE	GRADE
2. Cruelty to animals	I II III IV V

In considering the child's relation to animals the following list of stories and selections may be used:

"The Two Friends" and "Little Gustava," from *The Way of the Green Pastures*.

"A Great Painter of Animals," from *The Way of the Rivers*.

"Tom and the Dragon-Fly," from *The Way of the Hills*.

"Tom and the Fairy Bedonebyasyoudid" and "The Emperor's Bird's-Nest," from *The Way of the Mountains*.

"The Children and the Dog," "The Queen Bee," and "The Slave and the Lion," from *The Golden Ladder Book*.

"Poor Old Horse," "The Banyan Deer," and "Who Stole the Bird's Nest?" from *The Golden Path Book*.

"Sir Isaac Newton" and "Walter von der Vogelweid," from *The Golden Door Book*.

"Stanley and the Squirrels," from *Half a Hundred Stories*. Æsop's "The Man and the Foxes."

"The Wild Doves of St. Francis," by William E. A. Axon. "Dying in Harness," by John Boyle O'Reilly.

"Rajeb's Reward" and "The Lost Spear," from *Magic Casements*, by Kate Douglas Wiggin and Nora Archibald Smith. "The Wounded Curlew," by Celia Thaxter.

If any will not work, neither let him eat.

—*II Thessalonians* iii, 10.

Let all things be done decently and in order.

—*I Corinthians* xiv, 40.

Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient.

—*James* v, 7-8.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

—*Galatians* vi, 9.

And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost.

—*John* vi, 12.

The prudent man looketh well to his going.

—*Proverbs* xiv, 15.

And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities.

—*Luke* xix, 17.

Not only do we owe it to ourselves to pursue a serious calling, but likewise to *society at large*. The man who refuses to work in some way or other lives at others' expense. . . .

The calling is the guiding principle in life; it gives it steadiness and purpose.—(Am. trans.).

—*Prof. Frederick Paulsen.*

CHAPTER XIV

THE ECONOMIC LIFE

ETHICAL writers emphasise the vital significance of the vocational life in the moral development of the individual and of society. A vocation tends to unify a man's life, and this unity is itself a moral gain. It also identifies him with the community in a manner that makes both for his own as well as for the community's welfare. Through it, in a systematic way, he makes his contribution to the world's work. He is not only saved from many of the sins of idleness, but he also develops many of the personal, social, and industrial virtues. He thus adds to his own enjoyment and enrichment of character as well as to the enjoyment and enrichment of the life of society. The more the teacher realises this, the more she will exert herself to impress upon her pupils in the upper grades the importance of the vocational life, and to establish them in its virtues and guard them against its vices.

By the economic life we mean whatever concerns the earning of one's living. Many children of the seventh and eighth grades are already regarding this matter as of immediate interest. Even if they have the desire to pursue their studies further, their circumstances are such as to make an extended course

out of the question. They must go to work next year or the year after.

The fact is an unfortunate one from the point of view of education in general, but it offers a certain educational opportunity. It brings into the last two years of school some of the elements which enter into the preparation for a profession. It is well-known that young men who have been indifferent students in their college years become interested and industrious when they come to study the subjects which are evidently necessary for their success in life. They do not need to be compelled to work hard. If in a like manner the boys and girls who are presently to go out of the school into the shop or the mill perceive that what they are being taught in school bears directly upon what they are to do for a living, and may determine whether they shall succeed or not, the problem of getting their interest is solved.

This is easy when the work of the school is a direct training for the practical life, as is the case in manual instruction, and in such subjects as bookkeeping, penmanship, and arithmetic. But the wise teacher will show that the most important part of the preparation is that which affects character. The initial demand in the world of business is that which is supplied not by mere dexterity or knowledge of methods, but by those personal qualities which make the work of hands and brains effective.

One of these qualities is *industry*. This is the virtue which is contradicted by the vice of indolence.

It is the solid foundation of all achievement. Young people are sometimes misled by the dramatic examples of adventurers and men of genius who seem to have accomplished great things easily, by good luck, without trying. They remember that Aladdin was a lazy lad in whose hands was placed a magic lamp which made him master of the unseen powers. All that he had to do was to rub the lamp; that was the most serious exertion of energy required. And he became rich and married the sultan's daughter. The real truth, however, is that in actual life the story of the lazy lad is parallel with the story of Aladdin only to the end of the first chapter. Down he goes along the magic stairs in search of gold and gems, and the cover is clapped down upon him, and there he is in the dark for good: he never gets out. All things come to the industrious. Nothing comes to the indolent but shame and failure, and the loss of all the things which are to be attained by industry. Indolence is the counterfeit coin which is offered in purchase of the good things of life, and is refused at all counters. The hours of the day are like the blank leaves of a check book, being worth only what we make them worth. All young people desire to live lives of self respect and economic independence. They look forward to the owning of their own homes, and to the successful conduct of their own business. One of the most important lessons which they can learn in school is that the key to all this pleasant life is industry.

But in order to make the importance of industry plain, young people must have an *ambition* to be and to do that which requires industry for its accomplishment. Often the indolent pupil lacks aspiration. He comes out of an environment of plodding and careless life in which there are low standards of living. His parents and his neighbours are contented with food and lodging of a poor kind, and are satisfied to live from hand to mouth. The school must appeal to ambition. It must set forth the possibilities which are within the reach of industrious youth. It must show how both health and happiness await those who really desire them, while those who lack ambition get only so much as they actively desire.

It is indeed true that industrial conditions are difficult. There is a feeling in the minds of manual labourers that they are imprisoned in the midst of discouraging conditions out of which they cannot escape. All their industry, they think, will but contribute to the gains of their masters, leaving them as poor as ever. On the other hand, there are many examples of men of conspicuous success who began their career with nothing. They are prosperous because they worked hard and intelligently, while the other boys who went to school with them are poor. They laid hold of every opportunity. One might have said that they had no chance. The future, it seemed, belonged to the sons of the rich, who had every advantage to start with. But it did not work out that way. They were determined to succeed.

Their constant ambition opened a way for them over all obstacles. They made effective weapons out of the opportunities which others threw away.

“ There spread a cloud of dust along the plain ;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince’s banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle’s edge,
And thought, ‘ Had I a sword of keener steel —
That blue blade that the king’s son bears,— but this
Blunt thing — ! ’ he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king’s son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.”

These are noble lines for the memory of youth, worth being printed in great letters and hung on schoolroom walls, for the incitement of high ambition, and for the assurance that success is won not by favour, nor by excellence of tools or weapons, so much as by constant determination, and the resolve to do difficult things in an heroic spirit.

Along with industry and ambition as good qualities of the economic life goes the virtue of *order*. There is a plodding and unintelligent industry which defeats all the dreams of ambition because it does not use the time aright. Order begins with prompt-

ness. The orderly worker is on hand punctually, at the moment. This is plainly one of the virtues for which the discipline of the school provides continual exercise. The wise teacher shows the pupils how promptness, and regularity, and system, and the details of order are necessary, not only that the life of the school may proceed well, but that the lives of the scholars may be affected by it. They are to be reminded that this virtue is as essential to all economic progress as a knowledge of tools is essential to a mechanic. Prosperity is impossible without it.

Thus the failure of a farm is proclaimed by the implements which lie neglected in the field. That spectacle of improvidence and neglect and disorder is not only an evidence that the farm does not pay, but an explanation of its poor returns. The trouble with the farm is that it is managed by a farmer who sees no harm in leaving his hoes and shovels, his plows and rakes under the wet sky. That shows what sort of man he is. The failure is first in the character of the farmer; then, as a consequence, in the farm.

Order is required, then, in the schoolroom. Desks must be kept neat, bells must be obeyed with immediate response, hours must be observed to the minute, quiet must be maintained, the school must proceed with the carefulness of a business office, in order that boys and girls may be taught this very necessary virtue of order. Employers are looking for young people, who, together with industry and

ambition, have a sense of order. To such the rewards of the economic life are given. They get the promotions. When places of responsibility are open, and young men are to be advanced to masterships, account is taken of their orderly habits. They who would be intrusted with the keeping of order, with the conduct of a system, must first be systematic and orderly themselves.

There are two allied virtues which take these qualities of industry and ambition and order out of the enthusiasm of new resolutions, and make them a settled part of the working day. One of them is *patience*, the other is *perseverance*. These make youth willing to wait. For the rewards of virtue are often slow in coming. One says hastily to himself, "I have lived according to the principles which ought to bring advancement, and I am not advanced. My wages are no more than they were two years ago. I will give up the fruitless effort." In such cases it is sometimes well for the discouraged worker to ask himself: "Am I really worth more than I was two years ago? Am I contributing more to the success of the business than I was?" For the unchanged wage may mean that the worker is unchanged. But if the question may be answered in the worker's favour, and still his virtues seem to have no recognition nor reward, then the needed qualities are those of patience and of perseverance. All the virtues are tested by them.

Men must have virtues which can stand strains.

They must be enduring. Sometimes the master is watching to see if the good qualities of the man are real; they may be only the products of a passing enthusiasm. The man may work well under pleasant conditions, but may have no staying qualities. The successful man is he who has met discouragement a thousand times. Often he failed when he hoped to succeed, and had no recognition, was not appreciated, seemed to make no progress. Under these circumstances most of his companions on the way to success became discouraged and gave up, and that was the end of them. He kept on.

But patience and perseverance imply discouragement and difficulty. These conditions are essential to their existence. Patience is a virtue only when we have good reason to be impatient, and perseverance means nothing unless it is hard for us to persevere. Thus all the difficulties of school life are as much a part of the economic life which follows as the rigors of practice are a part of the game. The purpose of practice is to accustom players to hard usage in order that they may take it cheerfully and without surprise when they get it from the other team. Soft practice makes soft players, as soft studies make soft people, unable to meet the difficulties of life. The lesson is hard because life is hard, and the school is meant to train youth to encounter hardship.

The virtues of *economy* and *prudence*, important as they are in the work of the world, are some-

what remote from the work of the school. Life stretches out so immeasurably before the feet of youth that it is hard for the young to realise that they must take care of their hours. Why be careful, when there are so many hours? And the saving of money is remote from most pupils, since few of them are earning it. The value of money is hardly more than an academic proposition until one discovers by experience how hard it is to get and keep. That extravagance is a vice must be taught as a dogma, the lesson being confirmed later by reason and experience.

The teacher may show that time and money are the materials of our continual bargains. We are forever spending them, and getting what we pay for. The instinct to make a good bargain, the reluctance to be cheated, is universal, and makes a basis of appeal. Evidently, the permanent is better than the temporary, gold is better than brass; to buy something to keep is better than to buy something to throw away. And if we buy this, we cannot buy that. Thus wastefulness may be impressed upon the mind as a form of folly. The youth who throws away time which might be used for his advancement in life might as well pitch his dimes over the bridge. Wasted money, for foolish purchases, is a reason for derision, like the folly of one who because of ignorance or of carelessness is continually cheated. Improvidence is a thing to be ashamed of as a mark of lack of knowledge of life. In the curious colour

scheme of popular morals the youth who is undertaking, as the phrase is, to paint the world red is succeeding only in painting himself green.

The list of the more outstanding economic virtues closes with the personal qualities of *honesty* and *courage*. They are closely allied. For honesty, in any large definition of the word, means not only the keeping of one's hands from picking and stealing, but a certain allegiance to one's convictions. He is honest who is true, sincere, and genuine, and who does what he believes to be right, and declines to do what he believes to be wrong. And this calls for courage. It implies self-reliance. It demands a measure of initiative and independence. He who has honesty and courage possesses the qualities of leadership. At the least, he will not be found ignobly following a crowd to do evil. He can be depended upon. He orders his conduct, not by the prohibitions of the law, but by the guidance of his own conscience, and will do well whether he is commanded or not, and whether he is observed or not.

These personal qualities should be developed in the school, not by regulation, nor by direct instruction, but by the attraction of noble examples. A series of readers that holds up to the admiration and emulation of youth honest and courageous heroes will be of great service here. The stories of their lives help to make a public opinion which praises moral bravery. It assists a condition out of which boys and girls go into the world with certain fine

ideals, rejoicing in the strength of the body, but rejoicing even more in that strength of the will and of the soul which keeps men true to the distinction between right and wrong, and makes them instinctive champions of right.

According to recent trustworthy statistics about seventy-five per cent. of the children of our public schools leave the schools without entering upon high school work. This means that many of them, both boys and girls, enter upon life at this time as "bread-winners." Because of this fact it is exceedingly important that they should be trained in the economic virtues before they leave the elementary schools. To thus train the boy and girl is to give them the best kind of vocational guidance. It is to teach them how to make the most of their lives in "the struggle for existence," and the struggle for human welfare, in the business world into which so many of them soon must enter. These virtues are, indeed, "splendid utilities;" but, in addition to the utilitarian advantages resulting from their practice, they save youth from the crasser influences of the vocational life. Its sordid materialism will be relieved by a wholesome idealism.

The following graded scheme will be found helpful as a basis for training children in the virtues of the economic life. It will be noted that they belong primarily to the upper grades.

RELIGIOUS TRAINING

GRADE

- VIRTUES GRADE
1. Industry {
 a. Its necessity
 b. Its value
 c. Its rewards
 2. Ambition {
 a. Its necessity
 b. Its value
 c. Its rewards
 3. Order {
 a. System
 b. Promptness
 c. Regularity
 4. Patience {
 a. In discouragement
 b. With slow progress
 c. In difficulties
 d. In failure
 5. Perseverance {
 a. In discouragement
 b. With slow progress
 c. In difficulties
 d. In failure
 6. Economy {
 a. Wise methods of work
 b. Wise expenditures
 c. Take care of resources
 d. Save earnings
 7. Prudence {
 a. Forethought
 b. Careful supervision
 c. Keeping abreast of the times
 d. Choice of vocation
 8. Honesty — fidelity
 9. Courage and self-reliance {
 a. Initiative
 b. To take reasonable risks

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VICES	GRADE
1. Indolence	VI VII VIII
2. Lack of ambition	VI VII VIII
3. Lack of order	VI VII VIII
4. Impatience	VI VII VIII
5. Instability	VI VII VIII
6. Wastefulness	VI VII VIII
7. Imprudence	VI VII VIII
8. Dishonesty	VI VII VIII
9. Lack of courage and self-reliance	VI VII VIII

1. Indolence VI VII VIII

2. Lack of ambition VI VII VIII

3. Lack of order { a. Lack of system
b. Tardiness
c. Procrastination VI VII VIII

4. Impatience { a. In discouragement
b. With own progress
c. In difficulties
d. In failure VI VII VIII

5. Instability { a. In discouragement
b. With own progress
c. In difficulties
d. In failure VI VII VIII

6. Wastefulness { a. Unwise methods of work
b. Extravagance VI VII VIII

7. Imprudence { a. Lack of initiative
b. Careless supervision
c. To lag behind the time VI VII VIII

8. Dishonesty VI VII VIII

9. Lack of courage and self-reliance { a. Lack of initiative
b. Fear to venture VI VII VIII

The following list of stories and selections may be used in connection with the virtues of the vocational life:

“Daily Work,” “The Way to Wealth,” “To-day” and “The Story of Whang,” from *The Way of the Stars*.

“Four Pioneers,” “A Working Monk,” “An Architect of Fortune,” “Maxims on Economy,” “Be Strong!” and “Prudent and Self-Reliant Young Americans,” from *The Way of the King’s Gardens*.

“A Persevering Youth,” “Something to Do,” “The Heritage,” “Heroes of Progress,” “Wise Work” and “Impossible,” from *The Way of the King’s Palace*.

“Robert Fulton,” from *The Golden Key Book*.

“The Goblin and the Huckster,” “A Song,” “Adversity,” “Of Sir Beaumains and His Quest,” “The Story of Ali Cogia,” “The Light of Stars,” “Lochinvar,” “Palissy the Potter,” “Three Questions,” “The Boyhood of Abraham Lincoln,” and “How Marbot Crossed the Danube,” from *The Golden Word Book*.

“Polonius to Lærtes,” “A Brave Rescue and a Rough Ride,” “A Master of Fate,” “Thomas Alva Edison,” “Quiet Work,” “Habit,” “The Chambered Nautilus,” “Days,” “Order in the House,” “Ulysses,” “A Glance Backward,” “Salutation of the Dawn,” “Joyfulness,” “Sonnet on his Blindness,” “The Singers,” “Ode to Duty,” “The Mystery of Life,” “The Choir Invisible,” “The War Horse and the Seven Kings,” “George Washington,” and “The Carronade,” from *The Golden Deed Book*.

“An Oriole’s Nest,” and “The Builders,” from *Ways of Wood Folk*, by William J. Long. “Robert Owen,” “Chauncey Jerome,” “Michael Reynolds,” “Peter Faneuil and the Great Hall He Built,” and “George Flower,” from *Captains of Industry*, by James Parton. “Mary Lyon,” from *An American Book of Golden Deeds*. “The One-

Eyed Servant," from *Stories Told to a Child*. "Life" and "Opportunity," by Edward Roland Sill. "The Rescue Party," from *A Book of Golden Deeds*. Story of George Stephenson. Story of Sir Humphrey Davy. "Sir Humphrey Gilbert," from *Short Studies on Great Subjects*, by J. A. Froude. "History of Cogia Hassam Alhabbal," in *Stories from the Arabian Nights*, published by Houghton Mifflin Company.

Put them in mind to be in subjection to rulers, to authorities,
to be obedient, to be ready unto every good work.

— *Titus* iii, 1.

If I forget thee, O Jerusalem,
Let my right hand forget her skill.
Let my tongue cleave to the roof of my mouth,
If I remember thee not;
If I prefer not Jerusalem
Above my chief joy.

— *Psalm* cxxxvii, 5, 6.

Thus saith the Lord, Keep ye justice, and do righteousness.
— *Isaiah* lvi, 1.

Thou shalt not wrest justice: thou shalt not respect persons;
neither shalt thou take a bribe; for a bribe doth blind
the eyes of the wise, and pervert the words of the
righteous.

— *Deuteronomy* xvi, 19.

For Zion's sake will I not hold my peace, and for Jerusalem's
sake I will not rest, until her righteousness go forth
as brightness, and her salvation as a lamp that burneth.

— *Isaiah* lxii, 1.

I am the Lord, thy God, who brought thee out of the land
of Egypt, out of the house of bondage.

— *Exodus* xx, 2.

Be of good courage, and let us play the man for our people,
and for the cities of our God.

— *II Samuel* x, 12.

Honour all men. Love the brotherhood. Fear God.
Honour the king.

— *I Peter* ii, 17.

Render to all their dues: tribute to whom tribute is due;
custom to whom custom; fear to whom fear; honour to
whom honour.

— *Romans* xiii, 7.

Pray for the peace of Jerusalem.

— *Psalm* cxxii, 6.

They help every one his neighbor; and every one saith to
his brother, Be of good courage.

— *Isaiah* xli, 6.

CHAPTER XV

THE POLITICAL LIFE

THE perils which are involved in the attempt to combine politics and religion have passed into a proverb. They are abundantly illustrated in history. But they refer not so much to essential religion and essential politics as to the organisation of these elements of life into societies and parties.

There is a natural and necessary antagonism between partisan politics and sectarian religion, because each of these is a form of selfishness. The partisan in politics is considering not the welfare of the people, but the success of his party; he is concerned about the possession of political power for his own purposes. And the sectarian in religion is interested not so much in the community as in his particular denomination, beyond whose limits he rarely looks; he desires the contributions, the privileges, the buildings, the prestige, the power which will exalt his own society. In partisan politics and in sectarian religion there is the same spirit of disregard of the common good for the sake of the individual gain.

Every kind of selfishness is the enemy of every other kind of selfishness. Each interferes with the other. Each is determined either to use or to

destroy the other. The antagonism is concealed by the ordinarily decent behaviour of respectable people, but it exists beneath the polite conventions, and appears on the occasion of any crisis.

Under various different names the Church has got itself hated by the people, whenever the people have discovered that the Church does not care for them. When such a discovery is made, and the accusation is true, trouble immediately follows. The Church is despoiled of the wealth and power which it has been eagerly attaining, when its supreme purpose should have been the salvation of the people from their sins. The great word, "He that saveth his life shall lose it," is verified again. This has taken place in different lands and times, and in different kinds of religion, Catholic and Protestant. It is a conquest of the church by the world. It is not an indictment of religion, any more than disease and sin are indictments of humanity. But it is a temptation which is to be recognised and guarded against like a contagion.

In schools where the conditions permit the free discussion of religion, this historical fact should be made plain, and the warning which it involves should be given. The schools are educating citizens, some of whom will be holders of office, and all of whom will have a voice in the selection of holders of office. These young people should be so trained that they will know the difference between the officer who is interested mainly in his party or in his church or in

himself, and the officer who is interested mainly in securing for the people the best possible service. They should be made to see that the partisan and the sectarian defeat their own plans, and that their activities, however successful temporarily, are finally a betrayal of their party and their sect.

In domestic service there are servants who take commissions from the grocer and the butcher; they are making individual profit on the side. Their intention is not that their employer shall get the best possible value for his money. When they are found out, they are discharged, and the grocer and the butcher who used them lose their trade. In political service there are employees who are eagerly concerned to get employment for their brethren in religion. When they have the power of appointment they consider not the interests of the people, who ought to have the most competent service, but the interests of some church to which they belong. The result is that they fill the ranks with their co-religionists, steadily depreciating the standards of service, until presently the situation is publicly perceived. Then there is a protest, in which temper is lost, and the good are confounded with the bad, and the church is confused with religion, and out go the whole company of sectarians. Meanwhile, their sect has been represented to the community as interested not in souls, but in salaries; and religion, mixed up with this dishonest selfishness, suffers a long loss.

Young people ought to be made to see that this

works with the precision of a machine. Defeat will follow every endeavour to exalt a religious society at the expense of the people, as burning will overtake every finger which is touched to hot iron. The only abiding exaltation of the church comes from its self-effacing service of the community. The churchman in office will best serve the church to which he belongs by securing to the people the best possible persons to do their work, and by having no other concern whatever than the public good. Religious education, even in sectarian schools, must take account of the unchangeable psychology of the situation.

It is to be understood, further, that the true State is one aspect of a true Church. For religion is only half worship; the other half is work. It is only in part sanctification; the sanctification is for the sake of service. Out of the privilege and inspiration of the Church men and women are to go to their opportunities and duties in the State. They are to realise the righteousness in which true religion manifests itself.

The State is an ethical institution. It exists for the welfare of the people. This is its supreme end. However inferior may be the conception of "welfare" which the people may form, still it is an ideal that they impose upon themselves, and the realisation of which, in a measure at least, they apprehend as a moral obligation. By its aims, its laws,—prohibitory and mandatory,—its aspirations and its inspira-

tions, the State proves to be a tremendous moralising force, and anything that can be done to promote its highest interests should be done.

The public schools are in a large measure training schools for citizenship. Supported as they are by the people, this should be their primary aim, and they ought to be training schools for good citizenship. Here that knowledge and sentiment which make for such ends should be fostered. It is here that the individual should be instructed and established in those virtues which make for the public weal—in that “righteousness which exalteth a nation.” A school that fails to realise its duty in this respect fails in one of its most fundamental moral obligations. What, then, are these virtues, and how can we effectively introduce the pupil to them?

The foundation virtue of the political life is one which has a like place both in the school and in the home. All discipline, whether domestic, academic, or political, begins with it. The lack of it imperils or destroys all organisation. This is the virtue of *obedience*.

The first ground of obedience is authority. In early childhood, and in such classes of society as have hardly developed beyond the unreasoning stage, this is the only basis of obedience. The mind and the will must be directed by a superior wisdom and strength. The command must be heeded because it is a command, whether it is agreeable or not, and whether it is understood or not. Prompt and un-

questioning obedience is necessary at this period for its own sake, in order to develop habit, as various exercises are necessary as an initiation into art, or music, or letters, in order to develop dexterity. The encouragement of this virtue is in the approval of those in authority when it appears, and their disapproval when it is lacking. It is assisted by examples, such as appear in a series of ethical readers, of boys and girls who obeyed splendidly under difficult conditions. All the singing, marching, and drilling of the schoolroom, and whatever else goes to the sound of a bell, are in the direction of obedience.

As years increase, and it becomes possible to make more appeal to reason or imagination, the almost instinctive interest which children have in soldiers and sailors may be made to contribute to this virtue. These men obey instantly, and all their strength proceeds from that fact. Thus the teacher passes from authority as a ground of obedience to lay a second foundation in the fact of efficiency. It is plain that a good regiment obeys, and it may be made plain that a school, in order to be a good school, must obey. All the energies of the captain must be set free for use in leading the regiment into action. He must not be delayed and distracted by having to urge laggards into line. And all the energies of the teacher must be set free for teaching. On goes this regiment into the battle of life; every inattentive or disobedient soldier weakens it. The universal interest of children in athletic games affords another

opportunity for connecting obedience with efficiency. For the phrase "team play" is equivalent to obedience in action. Instant response must be made to the word of the leader.

As children grow still older they may be made to understand that school laws are the expression of careful wisdom. This understanding is impeded in some cases by a conviction based on experience that home laws often represent impulse or impatience or a failure to appreciate the conditions of child life. But even here the reasonableness of the academic regulation may be made clear. Much may be done by explanation of the reasons for the regulations made sometimes to the whole school, and sometimes to a chosen group of natural leaders. The wise teacher will invite discussion, and be ready to listen attentively to all counter-arguments. In this way the energies of the scholars themselves may be enlisted on the side of the constituted authorities.

The importance of the whole matter is evidenced by the continual complaints of the ineffectiveness of the public school in teaching respect for law. Often a part of the failure arises from the presentation of school law on the basis of authority alone to boys and girls who ought to be appealed to on the basis of efficiency and reason. The law is a coercive fact by which youth is kept in bondage. The children are conscious only of the restraint of it. They consequently hate it, and on every convenient occasion react from it. They are at war with the teacher

in the school, and they continue to be at war with the policeman when they get out of school. They need to be taught the value, the right and the necessity of law. Much may be learned from the methods of such organisations as the George Junior Republic, and from the conduct of successful boys' camps.

The essence of sound political life is in regard for law as a common possession. It is our law, made for us by men whom we have chosen for that purpose, and enforced by men in uniform whose salaries are paid by us in the form of taxes. It is a regulation agreed upon by us all as the best method for securing order and efficiency in the living of our life. It may, indeed, be questioned how far it is possible to introduce into secondary schools, and especially into elementary schools, the self-government which works so admirably in some colleges. But some measure of it may probably be used to a much greater extent than has as yet been attempted. The simplest form is a choice by the teachers, or still better by the pupils, of certain representatives, with whom the makers and administrators of school law may profitably confer. The result ought to be a company of youth who shall go out of the school accustomed to regard law as a rule to be not only obeyed but enforced. The pupils themselves are enlisted on the side of law.

Political duty is changed to enthusiasm by the fostering of *love of country*. Children may very

early be taught to be proud of the land, the nation, the city, the locality in which they live. Thus geography becomes instruction in patriotism. The children learn in how great and wonderful and beautiful a place they have their residence. They become aware of the large fact of nationality, and are made acquainted with the resources, the growth, the possibilities of the country. They are taught in their study of history what has been done for them by the pioneers, adventurers, settlers, statesmen, and heroes. They perceive that they are entering into a precious heritage. They are prepared to take their places in this march of progress. They come to understand how the government, national and local, is administered, and what is actually being done under the leadership of legislators in the national and state councils, and in city halls and town meetings, for the general good. When they learn this, they will be wiser than many of their parents.

In the course of such teaching instruction will be given in the history and nature of our political institutions. Such teaching is made especially necessary by the presence in our public schools of great numbers of children whose parents were born under very different political conditions. The children derive from their parents the attitude and opinions which these conditions cause. Often the elders have left their homes because of political corruption, injustice, and oppression, and though they may have sought these shores as a place of refuge and a haven

of happiness, they cannot quite divest themselves of their inherited prejudices. If in the land of their birth political authority meant tyranny and oppression, and the courts of law meant only extortion from the poor, some measure of that feeling will continue, even under changed conditions. It must be met in the school by teachers who understand that it exists. The teacher is dealing directly, indeed, with children, but indirectly with full-grown citizens whose prejudices may at any moment give rise to serious violence. The instruction which enlightens children to the nature and meaning of our free institutions, and shows them how they intend the best welfare of all citizens, is one of the most important pieces of work which anybody can do in this country. Under such teaching the American flag takes on a new significance.

The fact that our institutions depend upon ourselves brings the public school into vital relations with the political situation. Indeed, it is primarily for this purpose that the school exists and is maintained by taxes levied on the citizens. These taxes are collected from all taxpayers, whether they have children or not, because the output of the schools is of universal interest. All social order depends upon it. Rightly understood, nothing in the course of study in the public school is so important as that which has hardly any recognised place in it, the systematic teaching of morals. For that which concerns us all, and makes the maintenance of schools

worth while, is not merely the imparting of a knowledge of letters or figures, but the impressing of such moral ideas as shall make good citizens. The best product of a school is character.

Thus *the love of justice, the love of honesty, the love of liberty, the love of peace*, are to be nourished in the lives of children. A series of ethical or of moral and religious readers is one attempt to assist the school in fulfilling its supremely important function, but this needs to be supplemented and enforced in the whole management of the school. A most important factor is the treatment of the daily problems in such a manner as to uphold the value of these virtues and to illustrate them in the conduct of the school affairs. The just teacher, who makes decisions not in haste, nor in temper, but after consultation and consideration, with no purpose but to be fair, is teaching morality most effectively. And the distinction between liberty and license, the wholesome advantages of peace, and the essential quality of honest dealing, may be taught from texts daily supplied in the experiences of the school. The heroism of peace, in the lives of firemen and policemen, in the face of accident, are illustrated in the daily papers. *Courage* is to be praised as a moral rather than a physical bravery, the test of which is afforded by the temptations of the school yard and of the street. As for *respect for rulers*, it begins with respect for teachers, a respect earned by fairness, earnestness, competence, and sympathy.

The pupils are to be taught that the highest virtues are social and aggressive. To live one's individual life is excellent so far as it goes, but to make one's life count in the furtherance of all that is good, to be not only right but a champion of right, to be not only a good citizen but a defender and maintainer of good citizenship, this is the goal of all the instruction which bears ultimately on the political life. This is the meaning of the virtues of *political interest* and *political honour*. All the emotions of love of country are to be focused upon the endeavour to contribute to the welfare of the country, and to fight against all agencies and influences which degrade its life. The immediate aim may be the development of loyalty to the school, the endeavour to enlist all children in the making of the cleanest, the most orderly, the most attractive, the most efficient school in the community. The natural zeal which is manifested in the rivalries of intercollegiate sports, and in the games between rival teams at baseball, may be utilised in the finer competitions for the attainment of higher standards of life. Then it will be easy for the boys and girls, grown into men and women, to conduct themselves with like enthusiasm in the great work of making the cleanest, the most orderly, the most attractive, the most efficient city. Out of such a spirit we may expect the emergence of better politics.

The following graded scheme is commended to the teacher:

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VIRTUES	GRADE							
	V	VI	VII	VIII	V	VI	VII	VIII
1. Obedience to law								
2. Patriotism	a. Love of land	b. Love of government	c. Love of our institutions	d. Love of the flag	I	II	III	IV
3. Love of justice					V	VI	VII	VIII
4. Political honesty					IV	V	VI	VII
5. Loyalty					V	VI	VII	VIII
6. Love of liberty					V	VI	VII	VIII
7. Courage					V	VI	VII	VIII
8. Respect for rulers					V	VI	VII	VIII
9. Love of peace					V	VI	VII	VIII
10. Political interest and zeal					V	VI	VII	VIII
11. Political honor					V	VI	VII	VIII
VICES	GRADE							
	V	VI	VII	VIII	V	VI	VII	VIII
1. Disobedience to law								
2. Lack of patriotism	a. In regard to land	b. In regard to government	c. In regard to our institutions	d. In regard to the flag	I	II	III	IV
3. Injustice — tyranny					V	VI	VII	VIII
4. Political dishonesty					IV	V	VI	VII
5. Disloyalty — treason					V	VI	VII	VIII
6. Subserviency					V	VI	VII	VIII
7. Cowardice					V	VI	VII	VIII
8. Disrespect for rulers					V	VI	VII	VIII
9. Love of strife					V	VI	VII	VIII
10. Political indifference — shirking political duties					V	VI	VII	VIII
11. Political dishonor					V	VI	VII	VIII

The following stories and selections bring out the virtues of the political life:—

“Our Country,” “Stories about Jefferson,” “A Song for Flag Day,” “A Brave Girl,” and “The Story of the Flag,” from *The Way of the Green Pastures*.

“National Hymn,” “How One Man Loved His City,” “Lord Cornwallis’s Knee Buckles,” “David and Saul,” and “The Leak in the Dike,” from *The Way of the Rivers*.

“The Star-Spangled Banner,” “Elijah, the Prophet of God,” and “The Story of the Spies,” from *The Way of the Hills*.

“Independence Bell,” “The Exploits of Douglas and of Randolph,” “Bruce and the Spider,” “Union and Liberty,” and “Lexington,” from *The Way of the Mountains*.

“A Brave Leader,” “Hymn of the Vaudois Mountainers,” “A Letter,” “Battle Hymn of the Republic,” “Joan of Arc,” “The Cavalier,” “The Blue and the Gray,” “God Save the Flag!” and “The Death of King Arthur,” from *The Way of the Stars*.

“The Hero of Khartum,” “The Landing of the Pilgrim Fathers in New England,” “Ode for Washington’s Birthday,” “George Washington,” “A Patriot’s Words,” “Talleyrand and Arnold,” “The Story of Patrick Henry,” “Dear Land of All My Love,” “Nathan Hale,” and “Oliver Cromwell,” from *The Way of the King’s Gardens*.

“America Befriend,” “Patriot and Statesman,” “Wendell Phillips,” “The Siege of Leyden,” and “The Snow King,” from *The Way of the King’s Palace*.

“Prince Hal Goes to Prison,” “My Own Land Forever,” and “Three Hundred Heroes,” from *The Golden Ladder Book*.

“Arnold Winkelried,” “The Traitor Girl,” and “Sir Thomas More,” from *The Golden Path Book*.

“Paul Revere’s Ride,” “Gathering Song of Donald

Dhu," "Joan of Arc," "The Overland Mail," "The Shahs and the Demons," "How Sleep the Brave," "The Flag Goes By," "The Centennial Celebration of Concord Fight," "The Sword of Damocles," "My Native Land," and "An Old Swiss Story," from *The Golden Door Book*.

"Griselda," "Hannibal," "The King and the Sea," "The Blue and the Gray," "The King of the Monkeys," "Song of Marion's Men," "Zenobia of Palmyra," "Old Iron-sides," "The Pilgrim Fathers," "Lexington," "The Keys of Calais," "Soldier, Rest!" "Ægeus and his Queen," "Sonnet on Chillon," "The Gray Champion," "The Man Who Could Not Be Bought," "The Minstrel Boy," "Of the Queen's Maying, and How Sir Lancelot Rode in a Cart," "Of Old Sat Freedom," "Gettysburg Address," "Abraham Lincoln," "The Death of Nelson," "The Arsenal at Springfield," and "Concord Hymn," from *The Golden Key Book*.

"The Law of Authority and Obedience," "Horatius at the Bridge," "Liberty or Death," "The Ballad of the Clampherdown," "Roland," "Hail to the Chief," "The Morning of the Battle of Agincourt," "The Battle of Agincourt," "Antony's Speech over Cæsar's Body," "Marco Bozzaris," "Fight between the *Bonhomme Richard* and *Serapis*," and "The Story of a Roman General," from *The Golden Word Book*.

"Voluntaries," "The Man without a Country," "The Charge of the Light Brigade," "The Strenuous Life," "Joan of Arc," "Oration of Mark Antony," "Washington's Farewell Address," "The Ship of State," "The Bivouac of the Dead," "Scots Wha Hae," "The Four Wreaths," "Say What Is Honor," "The Carronade," and "On Laying the Cornerstone of the Bunker Hill Monument," from *The Golden Deed Book*.

Whittier's "Barbara Frietchie," "Off to the War," and "The First Fourth of July," from *Boys and Girls of Seventy-seven*, by Mary P. Wells Smith, "He Gave His

Life for His Country," and "I Did Not Do the Job for Money," from *Brave Deeds, Young Folks Library*. "Helena of Britain" and "Edith of Scotland," from *Historic Girls*, by E. S. Brooks.

"The Perfect Tribute," by Mary Raymond Shipman Andrews. "Warren's Address," by John Pierpont, in *Poems Every Child Should Know*. "What Makes a Nation?" by W. D. Nesbit. "The Princess Wins," from *Deeds of Daring Done by Girls*, by N. Hudson Moore. "The Passing of Arthur," from Tennyson's *Idylls of the King*. "The Rise of Robert the Bruce," from Scott's *Tales of a Grandfather*. "Nisus and Scylla," from Bulfinch's *Age of Chivalry*.

Tennyson's "Charge of the Heavy Brigade." "The Bixby Letter," by Abraham Lincoln, "To the American Troops before the Battle of Long Island," by George Washington, "The Fourth of July" and "On Sudden Political Conversions," by Daniel Webster, and "The Revolutionary Alarm," by George Bancroft, in *Prose Every Child Should Know*. "Israel Putnam," from *Boys' Heroes*, by Edward Everett Hale. "Henrietta the Siege Baby," from *The Book of Princes and Princesses*, by Mrs. Lang. "Eulogy on James A. Garfield," by James G. Blaine. "Our Colors," from *More Five Minute Stories*. "Edward Randolph's Portrait," by Nathaniel Hawthorne. "Langton" and "Becket," from *Saints and Heroes*, by George Hodges. "The Reveille," by Bret Harte. "Nathan Hale," from *The Book of Patriotism, Young Folks Library*. "A Hero of Valley Forge," from *An American Book of Golden Deeds*. "Tubal Cain," by Charles Mackay.

"The Hare," from *Collection of Eastern Stories and Legends*. "The Commonwealth of Bees," from Shakespeare's *Henry V*. "A Comparison of Two Events," by W. M. Thackeray, in *Patriotism in Prose and Verse*, edited by Jane Gordon. "The Might of the Cowheaded Club,"

from *Stories of Persian Heroes*, by E. M. Wilmot-Buxton. "Life without Freedom," by Thomas Moore. "The Declaration of Independence." "The Battle of Blenheim," by Robert Southey. "The Troubadour's Last Song," from *God's Troubadour*, by Sophie Jewett. "For Wallace or King Edward," from *Historic Scenes in Fiction, Young Folks Library*. "Character of Washington," from *Leaders of Men, Young Folks' Library*.

The heavens declare the glory of God;
And the firmament showeth his handiwork.

—*Psalm* xix, 1.

Stand still, and consider the wondrous works of God.
—*Job* xxxvii, 14.

Speak to the earth, and it shall teach thee.

—*Job* xii, 8.

And let the beauty of the Lord our God be upon us;
And establish thou the work of our hands upon us;
Yea, the work of our hands establish thou it.

—*Psalm* xc, 17.

How amiable are thy tabernacles,
O Lord of hosts!

—*Psalm* lxxxiv, 1.

Mark the perfect man, and behold the upright.

—*Psalm* xxxvii, 37.

Ye therefore shall be perfect, as your heavenly Father is perfect.

—*Matthew* v, 48.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

—*Galatians* v, 22, 23.

Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

—*Philippians* iv, 8.

CHAPTER XVI

THE ÆSTHETIC LIFE

No book on Religious Training would be complete without dealing with the moralisation and spiritualisation of the æsthetic nature of the child. Children are by nature æsthetic beings. Constitutionally, they function æsthetically just as really as they do socially. Very early in their history they manifest delight in beauty. The nature of these reactions will be explained as we proceed with the chapter. Because of them, education calls for the development of this aspect of the child's nature, and religious culture demands its moralisation. Morality and religion are especially concerned with æsthetic development, since there is an intimate relation existing between the beautiful and the good. So intimately related are they that thinkers like Plato, Shaftesbury, and Schiller really identify them. Whether this be justifiable or not, it is undoubtedly true that the æsthetic is an exceedingly important factor in our moral life, and it should receive proper recognition.

The Greeks very properly emphasised the æsthetic in education, because of its moral effect upon the individual, and through the individual upon the state.

There is evidence of this moral effect in nearly every soul that is at all sensitive to beauty. Compayré says:

"Evil, in fact, is an ugly thing; and the delicacy of a soul sensitive to beauty is offended at it and spurns it. And if we make a minute study of the different beauties which art and nature have contrived for charming and ennobling life, the moral influence of the beautiful appears still more striking. The spectacles of nature allay the passions and envelop us in their purity and innocence. The plastic arts at the very least reveal and communicate to us the grace and elegance of the bodily movements. Music, the most impressive of the arts, to which the ancients attributed a preponderant part in education, transmits to the soul a certain contagion of order and harmony. Finally, poetry exalts and enchant us by its more formal inspirations; it moves us with admiration for all the beautiful deeds which it celebrates, and which it proposes as models to the enthusiasm that it excites within us."¹

An explanation of the moral progress of the race without reckoning with the æsthetic as an exceedingly important factor in the cause would be altogether inadequate.

Religion, also, is vitally interested in the development of the æsthetic nature of the child. The relation between the æsthetic and the religious consciousness is very intimate. All the fine arts are utilised by religion. Indeed, religion is exceedingly dependent upon them as a means of expression. Poetry, music, painting, architecture, and sculpture have been

¹ Compayré, *Lectures on Pedagogy*, trans., Boston, 1896, pp. 250-251.

the active servants of religion. The religious consciousness in its efforts to manifest itself would be almost helpless without them. Rob religion of her "psaltery and harp," her "timbrel and dance," her "stringed instruments and organs," her hymns and anthems, her ceremonies and rituals; deprive her of her magnificent temples and cathedrals; her beautiful frescoes and paintings; her sculptured forms and emblems; and you have shorn her of much of her strength. But not only does the æsthetic furnish a means of expression for the religious, but it often inspires religious thought and feeling. Milton speaks of "the dim religious light," and with many it super-induces the religious mood. Thousands will testify to the inspiring power of religious music. Again, the beauty of a sunset, the sublimity of the starry heavens, the glory of a mountain view, the grandeur of a storm-tossed ocean, often awaken thoughts of God and of our relation to Him. They call forth religious reverence and love. It was the sublimity of the heavens that awakened the religious nature of the Psalmist, inspiring religious awe and humility:

"When I consider the heavens, the work of thy fingers;
The moon and the stars which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"¹

The conception of the awful sublimity of the scene of the vale of Chamouni so stirred the religious na-

¹ Psalm viii, 3-4.

ture of Coleridge as to call forth his magnificent “Hymn Before Sunrise”:

“O dread and silent Mount! I gazed upon thee,
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer
I worshipped the Invisible alone.”

There is no need of multiplying examples. Nearly every thoughtful soul has sometime or other realised the power of the æsthetic in awakening religious thought and feeling. Indeed, the æsthetic at times is an antidote for religious scepticism. It is said of David Hume, the Scotch sceptic, that he was so impressed by the majesty of Nature, viewed from the summit of a mountain, that he turned to his friend, Adam Smith, saying, “Adam, there must be a God!” A poem, a symphony, a painting, or some beautiful or sublime scene in Nature, will often do more for religious belief than great volumes of Natural Theology.

Recognising, then, the intimate relations existing between the æsthetic and the moral and religious nature of man, let us consider the methods of training the child in the virtues of the æsthetic life. However, before dealing with more formal methods, it might be well to call attention to some obvious facts with reference to the potent influence of the child’s home and school environment as bearing on his æsthetic culture. There can be no reasonable doubt concerning the refining and moralising effect of

beauty on the children of the age of those of the upper school grades, as manifest in home and school architecture and landscape gardening. At least as early as the tenth year they are susceptible to such influences. In many instances, however, houses and school buildings and home and school grounds are conspicuous examples of the ugly, and the effect of ugliness is demoralising. Conditions are improving in this respect, but they are far from what they should be. Home and school buildings should be examples of good architecture. Expense cannot be put forward here as a legitimate excuse for failure in this respect. It really costs no more to build a beautiful house or school building than to build an ugly one. Simplicity is a fundamental mark of beauty, and simplicity makes for economy. The same may be said of school grounds. As a rule, the grounds about our jails, penitentiaries, and insane asylums are more beautiful and attractive than our home and school grounds, as if criminals and lunatics deserved more consideration at our hands than our children.

The interior of the home and school should receive proper consideration also. The decorations, be they ever so simple, should be in good taste. Much of this lies in the power of the parent and teacher, and should not escape their serious effort. Pictures and flowers can be utilised to advantage. If the parent or teacher does not feel herself a competent judge of pictures, it is often possible for her

to avail herself of the judgment of persons in the community who are capable of performing this office. By all means let the home and schoolroom minister to the æsthetic nature of the child. It costs little, and it is worth much.

If we pass now to the consideration of the subject from the standpoint of the curriculum, it would be well, in the moral education of children to encourage, as much as is consistent with the child's other interests, the development of his æsthetic nature by means of instruction in at least some of the fine arts. Music, poetry, colour work, and drawing may be introduced into the curriculum in the early grades. Investigations along this line have been made, and they indicate that the child is prepared at this time of life to undertake such work. With reference to music and poetry, it may be said that the feeling for rhythm is instinctive, and this furnishes a natural basis for our educational effort to develop in children a knowledge and love of these arts.

Teachers, however, find more or less difficulty in trying to interest pupils in *poetry*. Most children love to sing, but children, even of the third, fourth, and fifth grades, often express a dislike for poetry. May this not be due in a large measure to the fact that we overlook the necessity of simple rhythm in the verse to which we introduce them, in order to acquaint them with the content of the poem? More simple lyrical poetry in our schoolbooks might pro-

duce different results. Poetry of action interests the child more than mere descriptive poetry, and if the action of the poem be presented objectively, it often interests the child intensely.

Another æsthetic discipline or study that should be introduced into the curriculum is *colour work*. Here again investigations in child psychology reveal the fact that the child of the early school grades is prepared to undertake such work. Before the kindergarten period the child has learned to appreciate colour contrasts and colour values, so that when he arrives at the age of the children of the grades, he is ready to undertake colour work as it is taught in the schools. Such work awakens æsthetic delight, and prepares the way for a larger and finer appreciation of the beauty of nature and art. This appreciation ministers to his moral nature as well.

Drawing also should be taught, not merely for utilitarian reasons, as Locke urged, but for æsthetic and moral reasons as well. The child's appreciation of form develops very early, even though, at first, it is doubtless influenced by association. It is mixed with other feelings. By the time he reaches the first grade of school life he has developed some appreciation of outline, symmetry, and proportion. Other than purely æsthetic factors may have assisted in this development; but by the time he becomes a candidate for the grades, he is ready to undertake drawing as a means of æsthetic culture.

The same thing may be said with reference to *mod-*

elling. In both of these exercises it is easy to secure æsthetic reactions. And this is said with a full appreciation of the difference between the direct æsthetic reactions to real objects and the æsthetic appreciation that involves an understanding of representation, or the imaging of objects. This kind of æsthetic appreciation is later in its development, depending, as it does, on a further development of the child's intelligence. But even such an appreciation of representation as art involves, as compared with an immediate presentation of real objects, is understood by the child very early in life. As Sully says, with reference to pictorial representation: "Children show very early that picture semblances are understood in the sense that they call forth reactions similar to those called forth by realities."¹ Tracy and Stimpfl place the dawn of the idea of representation in the child as early as the third or fourth year.² So teachers of the early grades need have no misgivings as to whether the child is mature enough to undertake such work as a means of æsthetic culture. It must be kept in mind, however, that the child's power, as a rule, up to the tenth year, is limited to the expression of space in two dimensions. The expression of the third dimension is a later development.³ It ought not to be

¹ Sully, *Studies of Childhood*, New York, 1896, p. 309.

² Tracy and Stimpfl, *The Psychology of Childhood*, Boston, 1909, p. 167.

³ Cf. Tracy and Stimpfl, *The Psychology of Childhood*, Boston, 1909, p. 174.

overlooked that culture along these lines in early years prepares for a refined appreciation of art later; and this appreciation cannot fail to prove, not merely a source of æsthetic delight, but also a means of moral and spiritual development, because of the intimate relation between the beautiful and the good.

All this training in music, poetry, colour work, drawing, and modelling has a tendency to cultivate in the child a love of the beautiful, which makes for his moral and spiritual unfolding. In the upper grades, this might be supplemented by the introduction of an art reader that will introduce the child, in an interesting, concrete, and pictorial manner, to the great paintings, architectural structures, statues, etc., of the world. Indeed, pictures of some of these should adorn the walls of the schoolroom and halls. Stories of the lives of the artists also serve to develop an interest in their work. Such biographical sketches have a moral value also, for many of these artists were heroes in the sacrifices which they made in loyal devotion to their art.

There are other methods by which the teacher can supplement the more immediate work done in the class for the development of the child's love for the beautiful in art. Every school should be supplied with a stereopticon and slides that could be used for the purpose of appealing to and educating the æsthetic nature of the child. The child, as well as the grown-up, delights in *pictures*. The present interest in moving pictures demonstrates this, and much can

be done for the higher unfolding of the child if an intelligent advantage be taken of this pictorial "instinct." Gradually the child can be taught to appreciate classic beauty in art under the skilful direction of the teacher. The paraphernalia for such purposes are now so available at a comparatively small expense that there seems to be no reasonable excuse for a school not to have it as part of its general equipment. It can hardly be questioned that the lantern slides and canvas, and probably the moving-picture apparatus, are to figure conspicuously in the education of the near future, and they ought to be used for purposes of æsthetic and moral culture. Of course, this applies more particularly to teaching in the middle and upper elementary grades, as it is questionable whether children of the lower grades possess the power to appreciate the effects of a picture, structure, or landscape as a total or whole, as will be remarked on later.

Occasional excursions to *art galleries*, wherever this is possible, constitute another method which may be used to advantage by the parent and teacher in cultivating the child's love of the beautiful in art. In most of our larger cities, such galleries may be found, and here we will miss a good opportunity for developing the æsthetic nature if we fail to bring the children to view the collections of paintings and statuary which such galleries contain. Again, many cities have beautiful *public buildings*, churches, and private residences, and it is well to call attention to their

beauty, not merely as a matter of civic pride, but as a matter of æsthetic culture. Children of our cities are in the presence of such buildings almost daily, and in a subtle but sure manner do they minister to the æsthetic nature of many who are susceptible to the æsthetic influences of environment. The more parents and teachers are persons of refined and developed taste in this respect, the more will they appreciate the value of the ministry of such structures to the æsthetic life, and the more will they feel it a matter of moral obligation to make use of them as an educational force in the mental, moral, and religious life of the child.

But beauty is not confined to the arts. *Nature* is clothed with beauty as with a garment, and, so far as possible, we should introduce the child to this beauty with the educational aim of developing in him both a knowledge of Nature and a love of the beautiful. In early childhood the intellectual interests of the child are largely those of the senses and imagination. The thought life of the child has not yet developed to any considerable extent. But the senses are impressionable, active, and, indeed, eager. The child lives largely in an objective world. The world of Nature strongly appeals to him. There is much to explore. He enjoys the sensations that natural objects awaken. Sense-curiosity is alive and paves the way for the rational curiosity that precedes a more advanced knowledge of things. Because of the sovereign sway of the senses during this period, the

child's education must have reference to the sense-world. So that Nature study should occupy a considerable portion of his attention. In addition to the intellectual advantages of such study, are the advantages accruing to the æsthetic nature of the child.

The child's first æsthetic reactions to the beauty of Nature occur at an early period in his history. At first, of course, it is confined to single objects, and gradually extends to a number of objects, which are regarded as constituting a whole. The child's æsthetic delight in flowers is manifest as early, at least, as the fourth year. Usually it is the beauty or grace of the movement of individual things that he first appreciates. This tendency to deal with single objects as moving objects, which manifests itself in his early appreciation of beauty, largely accounts for his failure to appreciate the beauty of the landscape. He cannot grasp the unity in the variety. He does not see the many as one. This power develops later. This, indeed, is true, also with reference to his æsthetic appreciation of paintings and beautiful buildings. Hence, we must reckon with this inability of early years, and await a maturer development.

City homes and schools suffer a disadvantage compared with homes and schools in the country in this respect; and yet, in many cities, beautiful parks are maintained, which afford the teacher an excellent opportunity to cultivate in the pupil a love of beauty in Nature. Among young children interest is dominantly focused on individual objects of beauty, or

small patches of landscapes, rather than on the larger aspects of Nature. Hence, in dealing with the child's æsthetic nature, the teacher will act accordingly. But, later, interest in these larger aspects — the field, the river, the forest, the sea, the mountains, the landscape, the starry heavens — arrests his attention, and calls forth æsthetic delight. He learns to love them for the pleasure which they afford, and there is as much truth as poetry in Wordsworth's claim that Nature is a moral teacher. Because of the subtle relation that exists between the beautiful and the good, Nature, through her beauty, ministers to the child's moral being. So that wise parents and teachers will take advantage of this fact in their efforts to moralise the life of the child. To this end, they will find it advisable to make frequent excursions into Nature with the children. Visits to such abodes of beauty as the fields and meadows, the seashore and mountains, when such visits are practicable, or into the gardens and parks of our cities, will appeal to the child, and the subtle and often potent influences of such contact with Nature will have a refining and moralising effect.

Through the child's love for the beauty of Nature it is also comparatively easy to lead his thought to the Fatherhood of God. It is his Heavenly Father who has clothed the lily of the field, the meadows with flowers, the hills and mountains with trees; who has filled the woods with songs of birds, the vales with winding streams, and the skies with golden

stars. Such knowledge makes for the development of filial gratitude in children to God for His goodness.

In the beginning of the chapter we referred to the æsthetic as manifesting itself very early in the child's life. Of course, much of his mental reaction, in his earliest years, to external stimuli in the form of beautiful objects is doubtless chiefly a matter of the sensory. But gradually he reacts to beautiful objects in the higher forms of æsthetic feeling. Even though we were compelled to fix the time for such a reaction as late as the tenth year, as Professor Tracy and Dr. Stimpfl do, there would still be sufficient time for the parent to develop the really æsthetic feelings. During the later years of childhood and during the years of adolescence, the child and youth are "able to enter fully into those feelings which actuate most adults on beholding a beautiful landscape, a splendid painting, or a magnificent product of architectural skill." The earlier æsthetic training prepares the way for the later culture, and viewed both from the æsthetic and the moral and spiritual standpoints, is certainly worth while.

Another means of æsthetic education that should be encouraged whenever practicable is the *home and school garden*. The hygienic and utilitarian advantages that accrue from cultivating such gardens add to their value. But the æsthetic and moral benefits derived are great, and make their cultivation worth while. In England Mrs. Luther has gone

so far as to establish a basis for a general scheme of education through gardening and horticulture. This is doubtless overestimating the possibilities of such training, but certainly the cultivation of home and school gardens makes for utilitarian, hygienic, intellectual, æsthetic, and moral results. In Europe such gardens are utilised as a means of education.¹ In America they have been introduced in many places, and their value has been demonstrated.² Such gardens can easily be established in connection with homes in the country. Country

¹ Georgens, J. D.: *Der Volksschulgarten und das Volksschulhaus.* Berlin. F. Henschel, 1873, pp. 6-190.

Georgil, Axel: *School Gardens in Sweden.* U. S. Bureau of Education. Report of Commissioner, 1829-1900, Vol. 2, pp. 1447-1448.

Karal, John: *School Gardens in Russia.* U. S. Bureau of Education. Report of Commissioner, 1897-1898, Vol. 2, pp. 1632-1639.

Le Bert, Richard: *School Gardens in Europe.* U. S. Dept. of State. Special Consular Reports, Vol. 20, Part 2, pp. 159-221.

Niessen, Jos.: *Der Schulgarten im Dienste der Erziehung u. des Unterrichtes.* Düsseldorf. Schwann, 1896, pp. 9-176.

Rooper, T. G.: *The School Gardens at the Boscombe British School.* London, British Board of Education, Special Reports, Vol. 2, pp. 224-231. Reprinted by U. S. Bureau of Education. Report of Commissioner, 1897-1898, Vol. I, pp. 224-227.

School Gardens in Germany. London, British Board of Education, Special Reports, 1902, Vol. 9, 357-404.

Van Dorn, Charles: *School Gardens in Europe.* U. S. Bureau of Education. Report of Commissioner, 1897-1898, Vol. I, pp. 224-230.

² Cf. *First Annual Report of the School Garden Association of America,* 1912. See also M. Louise Greene, *Among School Gardens, Bibliography,* New York, 1910, pp. 343-375.

Parsons, H. G., *Children's Gardens,* New York, 1910.

schools, and schools in villages and small cities, should also establish gardens. The moral results alone would justify the effort and expense involved, and parents should co-operate with the schools in this form of æsthetic culture.

But beauty is not confined merely to art and Nature. It is also manifest in *conduct and character*. Indeed much of the language that we use in describing conduct and character is composed of terms descriptive of æsthetic qualities and relations. We speak of fair deeds and beautiful acts, also of foul deeds and repulsive acts. We speak of fit and unfit conduct. We characterise a boy's behaviour as clean or unclean. Such terms are æsthetic terms, but we apply them to moral qualities and relations as well. It reveals how closely related are the beautiful and the good. But not only are they closely related,—the good is often the beautiful, and the bad is often the ugly. There is an actual "beauty of holiness" and a positive ugliness of vice. And these æsthetic aspects of good and evil prove to be powerful motives in influencing us to choose the one and to reject the other. So true is this that often our response to good is more of an æsthetic than an ethical one. This was the case with "the glorious devil" in Tennyson's poem, "The Palace of Art," who was so decidedly æsthetic as to love good only for its beauty. But this æsthetic aspect of goodness is so pronounced that it has much to do in winning us over to righteousness. The beauty of a

kindly act; the loveliness of a saintly character—these inspire us. The sublime beauty of Jesus' character and life appeals to us powerfully. "Many enter into the kingdom of God through the Gate Beautiful," said a distinguished writer, and it is true. Were virtue clad in homely garb, she would not have such a large nor such a loyal following. And so it is with vice. It is the foulness, the downright ugliness of vice, that proves often to be a powerful repellent, and helps us in the hour of temptation. *Æsthetic* disgust helps to develop a really moral disgust. We must take cognisance of the beauty of conduct and the beauty of character, as well as their opposites, in our attempts to develop the moral and religious nature of the individual.

Just how early in his moral and spiritual unfolding the child responds to the beauty of goodness and reacts against the ugliness of evil it is difficult to say. This does not seem to have attracted the serious attention of experimental students of child psychology. But it is worth their earnest consideration, and a systematic course of investigation along these lines would prove fruitful and should be instituted. Certainly children in the upper grades of our elementary schools are susceptible to the æsthetic influence of good conduct and good character, and it will be well for parents and teachers to avail themselves of the advantages of this fact in their work. It is an interesting thing to note that the beauty in which children are primarily interested in the early years is the

beauty of movements, and that most of their attempts at drawing concern human beings as subjects. So, with this early interest in motion or action, and with this great interest in personality, it would seem that we might early work through the child's æsthetic nature in behalf of moral conduct and character. There is beauty in human life, and its highest expression is to be found in the good conduct and good character of the individual. "Why then should we not call the good man the beautiful man? We should, and should find the vicious man repulsive. How ridiculous to exult over the harmonies of our pictures, our clothing, our furniture, to praise our jugs and tables because their several parts accord, and not perceive the ugliness of our own characters, where traits do not go together, but hang apart or clash. We really ought to reckon the good man the most beautiful object on earth. No artist accomplishes a result so subtle, complex, and freshly adjusted as he."¹ Here, too, stories of beautiful lives, of beautiful deeds, and of beautiful characters should be used as an effective method in our attempts to moralise the life of the child from this point of view.

Keeping in mind, then, what has been said on the various aspects of the æsthetic unfolding of children, the following graded scheme for developing a love of the beautiful may be adopted:

¹ Palmer, *The Field of Ethics*, Boston, 1902, p. 105.

THE AESTHETIC LIFE

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VIRTUES

GRADE

1. Love of beauty
 a. In nature
 b. In art
 c. In conduct
 d. In character

VICES

GRADE

1. Indifference to beauty
 a. In nature
 b. In art
 c. In conduct
 d. In character

I II III IV V VI VII VIII

I II III IV V VI VII VIII

Virtues pertaining to the æsthetic life are illustrated in the following stories and selections:

"A Great Painter of Animals," "All Things Beautiful," and "The Blue Boy," from *The Way of the Rivers*.

"June Weather," "The Story of Murillo," and "The Story of Velasquez," from *The Way of the Hills*.

"Apple Blossoms," "The Boyhood of a Great Artist," "A Bit of Green," "The Greatest Work of a Great Artist," and "The World Beautiful," from *The Way of the Mountains*.

"The Gladness of Nature," "The Starry Heavens," "Sir Galahad," and "Two Great Churches," from *The Way of the Stars*.

"Men Who Loved Nature," "A Host in the Sunshine," "The Story of a Great Artist," and "London, 1802," from *The Way of the King's Gardens*.

"To My Sister," "A Prince Among Artists," "Hymn Before Sunrise in the Vale of Chamouni," "The Story of Haydn," and "Character of the Happy Warrior," from *The Way of the King's Palace*.

"The Wonderful World," from *The Golden Ladder Book*.

"A Boy's Song," "The Barefoot Boy," "Robert of Lincoln," "March," "How the Moon Became Beautiful," and "The Sea," from *The Golden Path Book*.

"Daffodils," from *The Golden Door Book*.

"The Pearl," "Who Is Silvia?" "The Butter Lion," "Night Coach to London," and "Peter Bell," from *The Golden Key Book*.

"Thanatopsis," from *The Golden Word Book*.

"Our Mother Tongue," "The Fiftieth Birthday of Agassiz," "Character," "Each and All," "Good-by, Proud World," "A Song," "Altars of Remembrance," "The World Is Too Much with Us," "The Tulip Garden," and

"On First Looking into Chapman's Homer," from *The Golden Deed Book*.

"May," by R. M. Alden. "The Wind," by Christina G. Rossetti. "Pebbles," by Frank Dempster Sherman. "The Voice of Spring," by Mary Howitt. "The Succession of Four Sweet Months," by Robert Herrick. "The Shepherd of King Admetus," by James Russell Lowell.

"Lord of Himself," by Henry Wotton. "My Heart Leaps Up," by William Wordsworth. "Like Crusoe Walking by the Lonely Strand," by T. B. Aldrich. *Fisherman's Luck*, pp. 81-89, and "White Heather," from *Little Rivers*, by Henry van Dyke.

Every tree that bringeth not forth good fruit is hewn down,
and cast into the fire. Therefore by their fruits ye shall
know them.

— *Matthew vii, 19, 20.*

And why call ye me, Lord, Lord, and do not the things which
I say? Every one that cometh unto me, and heareth my
words, and doeth them, I will show you to whom he is
like: he is like a man building a house, who digged
and went deep, and laid a foundation upon the rock:
and when a flood arose, the stream brake against that
house, and could not shake it: because it had been well
builded. But he that heareth, and doeth not, is like a
man that built a house upon the earth without a founda-
tion; against which the stream brake, and straightway it
fell in; and the ruin of that house was great.

— *Luke vi, 46-49.*

If ye know these things, blessed are ye if ye do them.

— *John xiii, 17.*

Ye are my friends, if ye do the things which I command you.

— *John xv, 14.*

But be ye doers of the word, and not hearers only, deluding
your own selves.

— *James i, 22.*

For this is the love of God, that we keep his commandments:
and his commandments are not grievous.

— *I John v, 3.*

CHAPTER XVII

EXPRESSATIONAL ACTIVITIES

Herbert Spencer was once asked to pass judgment upon some examination papers. "There is only one general criticism which I feel inclined to make upon the examination papers you have forwarded," he wrote, "a criticism to which I think they are open in common with examination papers at large. They are drawn up with the exclusive view of testing acquisition rather than power. I hold that the more important thing to be ascertained by an examination is not the quantity of knowledge which a man has taken in and is able to pour out again, but the ability he shows to use the knowledge he has acquired; and I think that examinations of all kinds are habitually faulty, in as much as they use the first test rather than the last, by which to judge of superiority."

The criticism was both just and fundamental, and may be applied to our entire system of education, secular as well as religious. Before the coming of the great pioneers in educational reformation, the utter failure to recognise this principle helped to make the school-life of the boy a grievous tyranny and a stupid bore. Nothing but his power to store

the mind with facts was recognised. His teachers quite ignored his body with its hands and feet, its eager muscles and tingling nerves. Everything within him cried out for action; but all action, all freedom of motion, was denied him. He was seldom taught to use the knowledge imparted to him, or shown its joyous and practical bearing upon life. For the most part he was robbed of his five senses and of his right of self-expression. The result was that the whole boy never went to school. A portion of the time he memorised his lessons, not because he wanted to but because the rod of the master was over him. During the remainder of his daily imprisonment, his whole attitude was that of a fellow-sufferer in a school for backward children, of whom Patterson DuBois tells us. Some one asked him one day what he came to school for. "Just to set here," he replied, "and wait for school to leave out." From the child's point of view, that was only another way of making Herbert Spencer's comment. The school had failed to recognise and develop the very essence of his existence. He was born to a life that meant ceaseless activity, the fullest and freest and most joyous self-expression. His teacher seemed bent on transforming him into a dry and motionless little walking encyclopedia, when his whole nature was surging with the passionate necessity of being a driving dynamo, whirring with energy and delighting in the purring song of the wheels.

With the advent of the movement begun by Rous-

seau, Froebel and Pestalozzi, there came a change for the better. These men saw that from babyhood the life of a child expressed itself in constant motion. The spirit within demanded exercise and free play, not only for its amusement but for its education and growth. Froebel at once put into practice his principle, "Learn by doing." He saw clearly that a boy's organisation is motor as well as sensor, and that the hand in a very real sense is a large part of the brain. Into the curriculum of the school, therefore, as a vital part in the pupil's intellectual development, he introduced all sorts of occupations, games, and excursions. He sought to get hold of the whole boy, to impart truth not through the eye and ear alone but through every faculty and power of the boy's being. He knew that just as physical growth depends upon physical activity, so mental and moral and spiritual growth depends upon mental and moral and spiritual activity. Moreover, the physical and the spiritual are inextricably bound up together. Action not only affects the growth of the brain as a bodily organ, fully one-half of which is concerned with the contraction of muscles, but the thought life and the conscience. If he could educate and co-ordinate the motor activities and teach the boy to control them, he could accomplish infinitely more than by the mere memorising of all kinds of information. In the last analysis, he would be training a child of God in morals and religion, and fashioning the character of the man that was to be.

Out of such revelations and convictions have grown all the games and social activities which characterise our modern intellectual training. The utilisation and direction of the play instinct, the introduction of gymnastics, the increasing use of school gardens, the value of cooking and sewing and carpentering and all forms of manual training mark the recognition of the great truth that expression is the soul of education. Mere receptivity is inert and may be selfish. It is action that leads to the heights of life. Work exercises a child's strongest and best instincts. Without such motor training certain areas of the brain never develop. The outcome is the mentality and the attitude toward life seen in the rich idler and the tramp. Such activities have done much not only to check truancy but to develop the defective and to transform the criminal. To fail to utilise them to the full is to pay the penalties of all those who ignore or transgress the patent and unescapable laws of God.

To-day we are at least partially awake to the necessity of applying the same principle to the moral and religious development of our children. Souls grow by exercise as well as brains and bodies. We are no longer content to tell a boy at home and in the Sunday School that it is his duty to be kind. We send him out inspired to do kind deeds, not because we command him but because it is the honest desire and normal expression of his own soul. If we teach him to pray, "Give us this day our daily bread," we also

teach him that his prayer is never complete until he has worked to answer it. We have learned that a truth- merely memorised, properly labelled and pigeon-holed in the mind, is for the boy a kind of intellectual mummy. Unless he lives it out in practice, the power of the fact will probably die there and be buried. So far as his daily life and character are concerned, it is a bit of mental lumber, a useless and not especially ornamental piece of bric-a-brac; and like a good house-keeper, he will either discard it, or after the fashion of our grandmothers, tuck it away in the attic as something too good to throw away but of no possible use just now. His morals must be worked out through and into his muscles. His religion must become not only reasonable but real. As creative self-activity is the object of all secular education, so creative self-activity in full accord with the laws of a good God and the brotherhood of man is the object of all moral and religious education. The boy must literally "work out his own salvation," not think it out only. His holiness must be a thing of the hand as well as of the head and the heart.

This is being more and more recognised in the curriculum of the modern Sunday School. The old-fashioned school in which the pupils went through "opening exercises," which exercised nothing but their tongues and their lungs, and "learned their lessons," by which was meant that they could probably answer the simplest of kindergarten questions

and repeat the golden text, is being roused from its lethargy by its consciousness of failure. Classes of boys, when they reach the adolescent period, disappear as if by magic. "Where are our young men and our young women?" is the cry of many a church. Just where they have always been! The Sunday School never had them save in enforced custody. The church never wakened and developed within them "the life that is life indeed." The instruction given had not caused a single nerve to quiver, a single muscle to respond joyously and effectively, a single religious impulse to fashion itself into a habit, by the activity of a unified and harmonised body and soul. The religious forces had concentrated their entire attention upon the boy sensor and had shamelessly and criminally neglected the boy motor. This gave them no hold at all upon some, a weak hold upon many of the girls and a few of the boys, and a strong hold upon nobody. They had imparted a certain amount of information, often no more helpful than any other kind of information; but they had bungled and failed miserably in the work of religious nurture. They had made the old mistake of treating the child as if he were nothing but intellect, with the result that they had no effect whatever upon what the child regarded as the larger and more important part of his life.

The modern school, interested in the moral and religious welfare of its pupils, has seen the mistake and is doing its best to rectify it. None have per-

fectedly solved the problem; but they have recognised it and are working at it, and that is a very long stage in the journey toward success. Our teachers are dealing not only with lesson papers but with pictures, scrap-books, sand maps, sketching, modelling and other activities, through which they co-ordinate their work with that of the best public schools. They are attempting to teach not merely by saying but by doing. To their minds the pupil has never learned the lesson until it is both said and done. They are trying to develop a will in tune with the will of God, and wills grow less by verbal instruction than by exercise. They know that a boy's conscience is always concrete. It never says merely, "I ought to be good," in the abstract, but "I ought or ought not to do this particular deed." The teacher's work is not completed until the desire of the enlightened and empowered conscience has been realised or at least attempted. It was a wise Paul who advised his young helper to 'exercise himself unto godliness.' However much or little Paul knew of psychology, it is certain that our boys and girls will attain the heights of righteousness and of religion in no other way.

The means to be employed and the methods to be used have been dealt with at length by an increasing number of educators. Here they can be but suggested or outlined in brief. The first thing to be utilised is the child's *play*. So far as his games go, they are more potent than his books. In them

honour and truthfulness, initiative and courage, endurance and self-control, co-ordination and co-operation, self-reverence and self-sacrifice are lived out with an abounding joy and enthusiasm. The boy who plays morally is growing morally. The boy who cheats and whines and flies into a passion is the father of the embezzler and the coward and the sensualist that is to be.

Gymnastics and all forms of *physical training* are also helpful. To correct a boy's posture is often to correct an inner state of consciousness. If his body stoops and slouches, it is probable that his character does also. If he holds himself erect and looks his fellows squarely in the eyes, it is a clear indication of something more than self-respect. The relation between posture and health is also a close and vital one. The child who lounges in his seat until he sits on his spine, or bends over his desk until his chest and his knees are too close together, pays a penalty not alone in his cramped and hampered organs but in the ultimate effect upon his soul. To build up a strong body, overflowing with vitality and health, is one of the best guards against sex perversion and intemperance. Strong bodies and strong characters do not always go together. Men like Parkman and Darwin and Robert Louis Stevenson are sufficient evidence to the contrary. But you are much more likely to find strong characters in strong bodies than in weak ones. "Muscles," writes President G. Stanley Hall' "are in a most intimate and peculiar sense

the organs of the will. They have built all the roads, cities and machines in the world, written all the books, spoken all the words, and, in fact, done everything that man has accomplished with matter. If they are undeveloped or grow relaxed and flabby, the dreadful chasm between good intentions and their execution is liable to appear and widen. Character might be in a sense defined as a plexus of motor habits. . . . Muscles are the vehicles of habituation, imitation, obedience, character, and even of manners and customs. For the young, motor education is cardinal, and for all, education is incomplete without a motor side."¹ Healthy bodies are at once fit temples and powerful aids in the development of healthy souls.

Manual training has already been mentioned. This has been introduced not merely for recreation or for vocational preparation, but in recognition of the truth that hand and brain, mind and movement can best be developed together. "In so far as an individual is wanting in motor development," writes Doctor Bolton, "he is wanting in mental development." The wholesome joy of creation, the appreciation of beauty in form, composition and colour, the test of skill and invention, are matched by the healthful moral atmosphere which always accompanies such activities. Reference has been made to their effect upon truancy. Our reform schools and penitentiaries find them exceedingly beneficial in all

¹ Hall, *Adolescence*, New York, 1904, Vol. I, pp. 131, 132.

their work. They strike at the very heart of the social disease which manifests itself in our paupers and vagrants as well as in our criminals. They enlist the delinquents and enlighten and inspire the defectives. A tool chest and a modest assortment of lumber and a little wise direction will do more for many a boy's moral and religious development than tons of expert moral advice and the best intentioned sermons. The tool chest enlists the whole boy, calls forth all his powers, and raises his interest to the boiling point. The advice and the sermons ring his doorbell and try to attract his attention through the closed windows. But they are not the most welcome or the most interesting of callers; and the eye and the attitude of the boy are likely to make the fact apparent that, so far as they are concerned, to all practical intents and purposes he is "not at home."

The *life of the home* is, of course, the best of moral and religious laboratories and gymnasiums. In it every virtue and every vice may be exercised and developed. The *life of the school* stands next in order of importance. These opportunities have been emphasised and developed elsewhere. It is sufficient to mention them here.

The *gregarious instinct*, which asserts itself in "the gang," may be utilised helpfully. Such organisations as the "Boys' Brigade," "The Knights of King Arthur," "The Boy Scouts," "The Campfire Girls," and others, have been widely employed, as well as all the various clubs and societies with

which church and school life abound. In these high ideals are both inculcated and practised. Progress is rewarded and delinquency punished. They are attempts to form good habits, to incarnate a working creed. Self-respect, self-mastery, cleanliness of body and of speech, kindness, helpfulness, temperance, and similar virtues appear in the vows and daily life of the members. The manuals of such movements should be studied and utilised. To the boy and girl life without a club is a maimed life. A normal and healthful craving fails to find its satisfaction. Our "Merlins" and "Scoutmasters" and similar officials are often our children's most effective moral and religious leaders. They inspire and direct the activities in which young lives utter themselves, and so mould the men and women that are to be.

Usually the parent and teacher are less perplexed to find expressional activities for the moral life of the child than for the distinctly religious, though any differentiation here is formal rather than vital. In essence the two are aspects of a single whole. Care must be taken, first of all, to see that the child does not identify religious activity with saying his prayers and going to church and learning his Sunday School lesson. Outward forms and customs alone are likely to develop a formalism that is first cousin to hypocrisy and paganism. To the child they are practically synonymous with do-nothing-ism, and do-nothing-ism leads to religious atrophy and spiritual

death. "What must I do to be saved?" is the unconscious question that looks out of the eyes of youth into the faces of those who should be wise in the school of experience. Happy, interested, whole-souled activity is a prime requisite; and yet few are the children who find it. What wonder if to grow up is synonymous in many instances with growing out of the church?

The work may well begin with the development of a religious attitude toward Nature. Too often there is no connection made in the child's mind between a law of nature and a law of God. The parents and teachers themselves in their interpretations of the world are to all intents and purposes pagans. They fret and fume when their petty plans are upset by the weather, as if the inevitable laws, which bring about showers and sunshine, were simply the annoying ways of an irrational and Godless universe, rather than the wise provisions of a good God. It is unwise and usually unnecessary to discuss with a child the problem of physical evil. In the presence of earthquakes and pestilence it will be sufficient to teach him to reverence and obey law, to meet danger with courage and hardship with trust and patience. Those who have suffered he can sympathise with and help. But in his daily life he should be made to read the book of Nature as a part of the world's Bible. In star and sun, in sunshine and tempest, in tree and flower, he should be helped to see the creative, sustaining and ordering activity

of his Father in heaven, who worketh until now. In the wheat fields as at the table he needs to be reminded that

Back of the loaf is the snowy flour,
And back of the flour is the mill;
And back of the mill is the wheat, and the shower,
And the sun, and the Father's will.

The disciplinary and educational values of some troubles may be made clear to him in simple language. In some, not in all, if the parent is wise enough to avoid the fallacious philosophy of Job's friends and the pharisaical commentators on the fall of the tower of Siloam, may be indicated the natural and inevitable punishment visited upon careless or wilful law-breakers by a wise and loving God. But in all ways Nature must be made to seem something more than Goethe's "garment of Deity." It can be nothing less than the veiled and yet visible Presence, the tangible and indubitable manifestations of the unseen "Power not ourselves which makes for righteousness." The child's sense of wonder and of mystery, which lies back of all religion, must be developed and fostered, and his conception of God built up and illustrated by his daily contacts with the world. Wonder and worship are very closely related; and out of this normal childlike attitude of mystery coupled with Schleiermacher's sense of absolute dependence will grow the deeper adoration and awe of his mature years.

His gratitude, together with his faith, hope and love, will first express themselves in his human relationships. Gradually they may be elevated and interpreted until they touch the divine. The thanks to the parent for food and clothes and shelter will soon appear insufficient as the child is led to realise that the father and mother are less the givers than the intermediaries, faithful or unfaithful stewards of bounties loaned them, and of trusts and responsibilities laid upon them by the great Giver of every good and perfect gift. That thanks may be expressed by the child's becoming a conscious and faithful steward of the blessings, which he may share with his more needy fellows, and so live out his active praise and gratitude to God.

His faith in his father is far more than a system of beliefs about his father's nature, character and occupation. It is the affirmative response of the child's whole being, the outgo of his nature in warm trust and passionate devotion and glad obedience; and these in turn may be transferred to the Unseen Father in whose eyes father and son are both children and to whom faith in its fulness is due.

His hopes for himself and his fellows and the ultimate victory of the good, the true, and the beautiful must never be allowed to languish. Petulant fault-finding, discouragement, cynicism and pessimism must be kept far from him; and this can be done only by grounding his hopefulness not upon outward appearances, or temporary defeats and victories, but

upon the wise and all-powerful activity of an ever-present God.

As for his love, the ways in which this may be expressed are legion. Glad service rendered to the infirm and aged in his own family; the bunch of flowers and dish of dainties carried to the home of a sick friend; the toil and self-sacrifice, not the mere spending of money donated by his parents, through which he can help to supply the wants of the poor; the broadening of his sympathies and the loving labour by which he may reach out, breaking down the distinctions of race and colour, and help boys and girls in foreign lands to get an education and to grow up into a Christian manhood and womanhood;—in these and countless other ways, his human affection, which is apt to stick fast in his throat or become cant when he tries to speak it, may be made to take full possession of his life and express itself with transforming power.

In brief, the child's religion must be real enough to be lived, to move him, to permeate every part of his being. As Professor Dawson puts it, our boys and girls must be inspired and taught to "eat religiously, clothe themselves religiously, found homes religiously, establish business and professional relationships religiously, and conduct all the enterprises of individual and social life from a religious point of view."¹ For the child as for the man Life is the greatest and truest expression of creed, prayer, and

¹ Dawson, *The Child and His Religion*, Chicago, 1909, p. 106.

worship. The thing we "believe" is so "beloved," according to the derivation of the word, that we "believe" it. The most searching instruction in prayer ever given was the injunction to "pray without ceasing." Worship as a thing of lips and genuflections and ecclesiastical millinery soon becomes an empty chrysalis. The only liturgy which lasts is that which rises in the fragrant incense of our laughter and our labour, and reaches the Father who seeth in secret, and prizes no service save that which is rendered in spirit and in truth.

The author of the "*Theologia Germanica*," perhaps the choicest of the mystical writers of the fourteenth century, once said: "I would fain be to the eternal God what a man's hand is to a man." In that saying he uttered the unconscious prayer of the religion of childhood. To the boy there is no inner life worth talking about which does not express itself outwardly. His relation to God is not marked by pious thrills. His desires and ideals are not fully attained in the saint's beatific vision. Whatever he believes about God and man, he longs to express vigorously. His creed can never be contained in any number of formal theological articles. It will be content with nothing less than Jeremy Taylor's vigorous concept which he phrased as "the practice of God." The greatest need in the moral and religious nurture of the coming generation is for the wise use of a large variety of expressional activities. We need to ponder daily the familiar warning of

William James concerning unincarnated thoughts and unused emotions. Many of our boys and girls are poor even in these, so far as religion is concerned. The only chance for them to keep what they have, to say nothing of any joyous, positive growth in Christian character, is not merely to learn their Sunday School lessons, or to go to church, or to memorise the catechism, but to do the things which they have good and sufficient reason to believe their Lord commands them.

With all thy getting get understanding.

— *Proverbs* iv, 7.

The heart of him that hath understanding seeketh knowledge.

— *Proverbs* xv, 14.

Employ your time in improving yourselves by other men's documents; so shall you come easily by what others have laboured hard for.

— *Socrates*.

The true university of these days is a collection of books.

— *Thomas Carlyle*.

We prize books, and they prize them most who are themselves wise.

— *R. W. Emerson*.

CHAPTER XVIII

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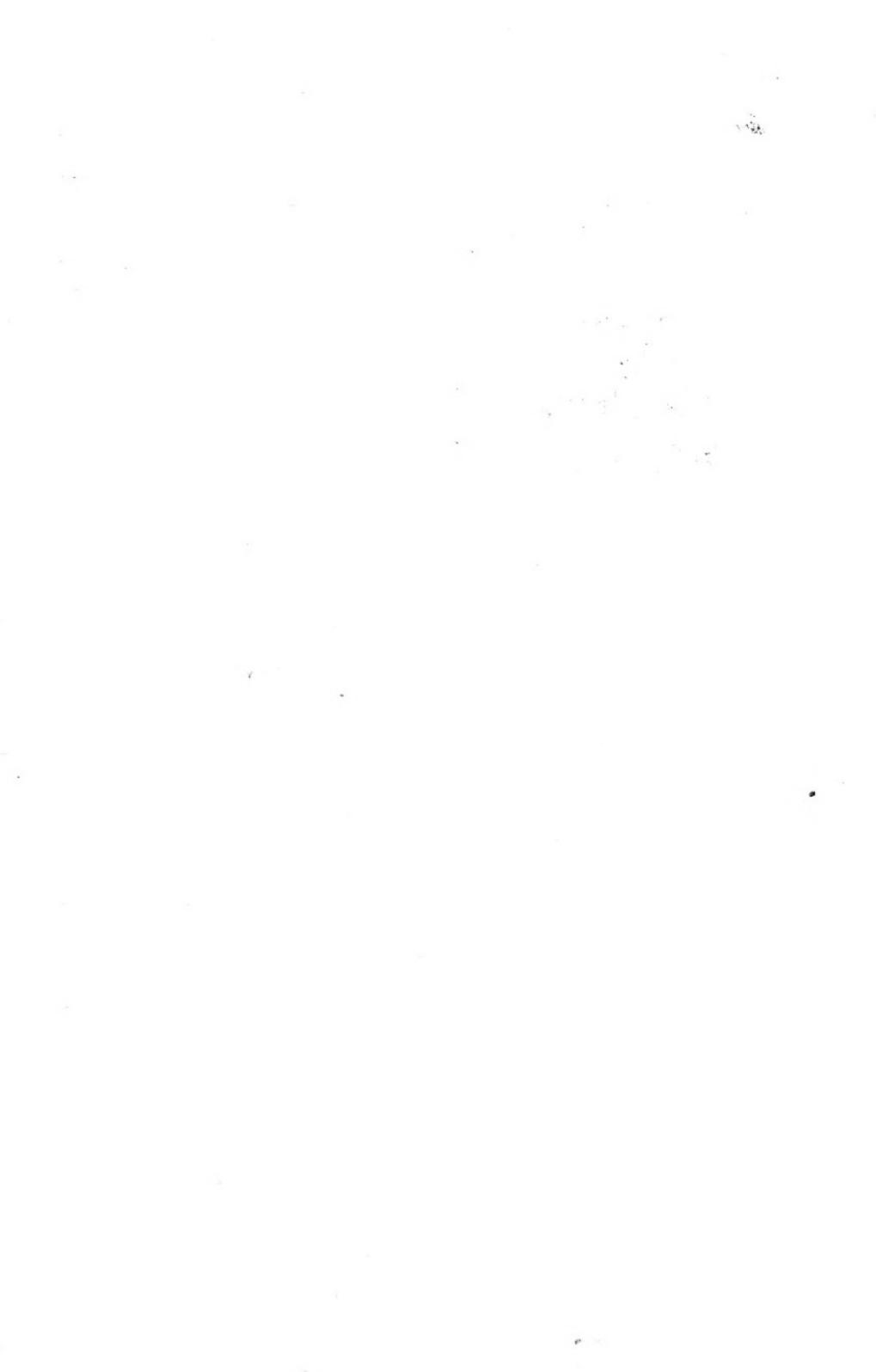
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